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SERMONS

THE SUBJECT AND SPIRIT OF THE CHRISTIAN MINISTRY.

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Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.—EPH. iii., 8.

THIS epistle is generally and justly considered as the loftiest production of its inspired and gifted author. Opulent in thought and elevated in sentiment, it is throughout the fervid expression of a great loving heart and of a vigorous illumined intellect. Written under the joyous excitement of the grateful tidings of the firm faith and fearless fortitude of the Ephesian brethren, to whom he had long sustained such intimate and endearing relations, its obvious design is not so much to defend as to display "the glorious Gospel of the blessed God." Hence the warm affections of the Apostle's brave and generous heart flow forth with unwonted spontaneity and fulness, and his active and enlarged mind expatiates exultingly in an element delightfully congenial with its spirituality and amplitude. His sentences glow with thought and thrill with emotion. And the frank revelation of his own inner life and personal experience draws us irresistibly into fellowship with his humble, earnest and hopeful spirit, and enkindles in us a desire for the attainment of like sublime faith, and the achievement of similar glorious triumphs.

The passage from which we have selected the text is an humble, grateful and exulting recognition of the sovereign, distinguishing grace of God, which

had called, commissioned and qualified him for the ministry of the Gospel, for the defense of which he was now set, and on account of which he was then in bonds; and it presents a statement of the wondrous *theme*, the grand *design*, and the appropriate *character* of the Christian ministry.

Let us consider:

I. THE DISTINGUISHING AND COMPREHENSIVE THEME OF THE CHRISTIAN MINISTRY—"THE UNSEARCHABLE RICHES OF CHRIST."

The phraseology is singularly expressive and affluent. The sentiment is in perfect accord with every avowal of the Apostle, and with other statements of the Word of God. The Lord Jesus Christ in His person and work—His attributes and offices—His sufferings and glory—His cross and crown—what He is in Himself and what He is to us, and to the whole universe of God, is the one all-absorbing and exhaustless topic of divine revelation and Apostolic discourse. The grand central truth of the Christian system, that which gives unity, consistency and efficacy to the whole, is Christ, the power of God, "who is made unto us wisdom and righteousness and sanctification and redemption." We are addressed by the Gospel of Christ—redeemed by the blood of Christ—justified by the faith of Christ—sanctified by the spirit of Christ—conformed unto the image of Christ—translated into the kingdom of Christ—and will be judged, rewarded and crowned by Christ.

To the Romans the Apostle declares: "I am not ashamed of the Gospel of Christ." To the Corinthians he writes: "We preach Christ crucified." To the Galatians he says: "God forbid that I should glory save in the cross of our Lord Jesus Christ." To the Philippians he says: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." And to the Ephesians he here affirms that the grand object of His divine commission is to preach "the unsearchable riches of Christ" as the hope and life of the world, the light and joy of the universe, the peace of earth and the glory of heaven.

The expression "riches of Christ" is a peculiar, Pauline phrase, indicating the most exuberant and exhaustless profusion. It denotes whatever is grand and abundant, substantial and permanent, admirable and desirable; and may be applied either to the personal glories pertaining to Christ, or to official blessings bestowed by Him. It may be explained as exhibiting the peerless perfections and ineffable excellencies of His nature, or as unfolding the varied, abundant and exceedingly precious results of His work. Viewed in either aspect, or rather in both, it presents in terse and striking terms the one grand subject of Gospel preaching. In Christ Himself centres every conceivable, all possible perfection, divine and human, earthly and heavenly. In Him dwells the fulness of the Godhead bodily—power unbounded, goodness infinite, love exhaustless, wisdom unerring, holiness untainted and faithfulness unfailing are the attributes of His being. The wealth of all worlds, the agency of all elements, and the energies of all creatures in existence, are under His control; while the illimitable possibilities which lie hid in the un-

disclosed treasures of infinite fulness, and the unknown powers of unwearied omnipotence, are the fertile resources ever at His command. By Him all things were made—by Him all things consist. He rules over all; all are His servants. All worlds pay Him tribute, and all creatures do Him homage. All nature, animate and inanimate, draw their supply out of His perennial fulness, and spend their powers in fulfilling His behests.

The sons of the mighty who surround the eternal throne, however illustrious in rank or elevated in character, owe their existence, powers, position and continuance to Him, who is our Lord and Saviour Jesus Christ. All peoples upon the face of the whole earth ceaselessly receive from His hand the full supply of their recurring wants, physical, mental and spiritual. Being and all its blessings, life and all its joys, our souls and all their hopes we owe to Him. All things are for Him as well as by Him. The sovereignty of the universe, the dispensation of providence, the government of the Church, the salvation of His people, the judgment of the world, and the throne of heaven are His. The loftiest hierarchies of heaven cast their crowns at His feet, and unite in celebrating His praise. His power supreme, His resources exhaustless, His goodness unbounded, His felicity ineffable, who can count His "unsearchable riches," or unveil the brightness of His glory? To whom shall He be compared, and with what can He be likened? The greatest, and wisest, and purest and best. The alpha and omega, the first and the last. Emmanuel God with us—God manifest in the flesh, Creator, Saviour, Sovereign, Redeemer.

Nor in viewing His personal excellence can we overlook the fact that He is the Son of Man as well as the Son of God. Fairest of the children of men—the chief among ten thousand and the altogether lovely. All the virtues that ennoble, the graces that adorn, the gifts that elevate our nature are complete in Him. His character a radiant exhibition of moral grandeur and beauty—His life the symmetrical embodiment of the holiest affection, the most self-denying love, the broadest and kindliest sympathies—His example the purest, perfect, heroic and inspiring model for the race.

His love so strong, His sympathies so tender, His forbearance so great, His grace so rich and free—to believers He is unspeakably precious. There is none like Christ. By the tongues of angels even one-half could not be told of what He is, and what He has, and what He has done for us. He loved us and gave Himself for us. The story of His wondrous birth, His suffering life, His cruel death, His victorious resurrection, His glorious ascension—Bethlehem and Nazareth, Gethsemane and Calvary, Tabor and Olivet—with their thrilling associations, hallowed memories and spiritual meaning, will never lose their power to charm while tongues can speak or hearts can feel. The power of His word, the grandeur of His deeds, the greatness of His sorrows, the light of His teaching, the merit of His sacrifice, the efficacy of His intercession, the work of His spirit, and the glory of His coming and kingdom, are each exhaustless as His own fulness, and fresh as the wants and woes of every needy, burdened soul. Of the truth He taught,

the blood He shed, the promises He left, the spirit He sent, the inheritance He secured, the riches are unsearchable. Unsearchable in their source, in everlasting love, whose origin and power far transcends our feeble ken—in their extent, which embraces all possible blessings for all souls through an endless duration—in their manifestation, application and enjoyment, which are shrouded in mystery—in their permanence, for they endure forever. The latest ages will find these riches unimpaired in value and undiminished in supply. Nor dimmed by age, nor worn by use, nor lessened by distribution, and throughout eternity, though more amply displayed, more extensively enjoyed, and more fully appreciated, they will remain as inscrutable and unsearchable as ever.

The "riches of Christ" specially designate the blessings and benefits which flow from His work to His people and which they enjoy in Him. And these in their nature, variety, freeness, fulness and perfect adaptation to all the wants of the human soul are a source of adoring wonder and ceaseless gratitude. So that with the Apostle we are constrained to exclaim, "O the depths of the riches both of the wisdom and knowledge of God." In the Gospel of Christ are provided and proffered all the wonders of redeeming love, the plenteousness of pardoning mercy, the efficacy of sanctifying grace, the light of heavenly knowledge, the joys of divine fellowship and the aids of spiritual consolation—blessings suited to our condition, commensurate with our faculties, and enduring as our being; gifts, in comparison with which the most precious things of earth are but as trifles, and the value and desirability of which they even very imperfectly illustrate. Nor is the royal munificence of His bounty less marked than its variety and suitableness. His love passeth knowledge and exceeds our comprehension. The Gospel proffers salvation to sinners of every kind and degree, "When we were yet without strength in due time Christ died for the ungodly." "He came to seek and save the lost." And were all the sons of ignorance, the children of disobedience, the slaves of sin, the victims of wretchedness, the weary and the wicked, the mourning and the miserable in the wide world, to repair to Him, there is virtue in Him to heal them all. Earth knows no sorrow Jesus cannot cure. All that the soul of man can require for the renewal and perfection of its powers, for its present peace and progress, its strength and guidance, and for the full supply of its future growth and blessedness, is found in Christ.

All spiritual riches are His, and ours only in Him. They flow from Him as their source, and through Him as their channel.

Purchased by His blood, obtained by His intercession, supplied by His Spirit, they become ours only as we are united to Him by a living faith. They only who believe in Christ and receive Him attain the possession of them. Hence the vital importance of preaching a personal Christ as the hope, the life, the salvation of men. Take Christ from the Gospel, and its fine gold is dim, its riches dross, its light darkness—a total and ominous eclipse extinguishes the glory that dwells between the cherubim, the voice of

mercy is hushed, and it is glad tidings no more. Substitute aught else for Christ and His work, or reckon them of secondary importance, and it becomes another Gospel, destitute of power and meaningless to sinful men.

Such is the theme of the Christian ministry—a theme embracing the purposes of God, involving the destinies of man, and affecting the moral government of the universe. A theme which gathers in upon itself all other topics, which subordinates all other subjects, and renders all other truth tributary to its elucidation and confirmation. *A theme* which unfolds the mystery of our being, the meaning of our life, and the vastness of its issues; which directly concerns the mind of each individual, affects every interest of society, and determines the history of the race; which should occupy the thoughts, enlist the sympathies, employ the energies, and mould the lives of all men. *A theme* which, wide in its relations and varied in its aspects and bearings, engages the attention, as it touches the interests, of every rank of God's intelligent creatures, and which to overlook or neglect manifests the highest folly and incurs the heaviest guilt. *A theme* which will continue with unabated interest and increasing wonder to be the subject of devout contemplation by the redeemed forever, since such a clear manifestation of the glories of the divine nature, such an unrivalled display of the resources of infinite wisdom, such a deep overflow of the treasures of divine beneficence, cannot fail to exalt the intelligence and enhance the joy of all holy beings in all the ages to come. The richness and amplitude of the blessings of redemption far exceed our finite powers now, either to apprehend or appreciate, and the untold and unimagined glories within the veil will continue to entrance the soul, as successive disclosures will be made, increasing in richness, in refulgence, and in assimilating efficacy throughout the ages of immortality.

Next let us briefly glance at

II. THE HIGH CHARACTER AND HUMBLE SPIRIT OF THE CHRISTIAN MINISTRY.

In view of the momentous mysterious truths, the grand comprehensive design, and the wonderful inconceivable results of the Gospel of Christ, we are constrained to ask who is worthy to open the book and break the seal of such a divine mystery. Who is sufficient for these things? Who shall be the heralds of God's message to man? Not one of the shining seraphs before the throne would dare self-impelled to say, "Let me fly;" and not one of the highest of the heavenly hosts but would feel it to be as onerous as it would be honorable to undertake such an embassy, yet it has pleased the God of all wisdom and grace to entrust the divine mission to human agency, to put the treasure into earthen vessels. Paul says: "Unto me is this grace given," and our risen Lord said to His disciples, "Go ye." Man is God's chosen minister to man. The weakness and inefficiency of the agency chosen for the work afford additional evidence of the grace and wisdom of "the riches of this mystery." The Gospel is to prevail and to accomplish its ends not by might nor by power, but by what has been significantly termed the

foolishness of preaching. It is through the sanctified agency of human sympathy, and the earnestness of human conviction, "testifying of the Gospel of the grace of God," and proclaiming in simplicity and sincerity "the unsearchable riches of Christ," that the world is to be enligthened and saved.

The Christian minister must be *saved* and *sent.*

1. *Saved.* The first and indispensable qualification of a minister of the Gospel is, that he be personally a subject of its saving power, *a saint,* though in his own estimation one of the least. An unconverted, unrenewed man, destitute of personal piety, is utterly unfit for an office he can have no authority to fill, and the usurped functions of which he can only degrade, but never properly discharge. *Without spiritual life,* a man may, by diligent study, become a learned biblical scholar, an erudite theologian, and an able controversialist. He may become skilled in the terms of a current theology, as in the symbols and formula of a popular science; and trained as a clever and practical reasoner, he may work out a doctrine in divinity as he would a syllogism in logic, or he may discuss and settle questions of casuistry and conscience as he would investigate some interesting and intricate question in metaphysics. If possessed of gifts he may throw the light of a glowing fancy, the splendor of an affluent illustration, and the charm of a persuasive eloquence upon a sacred, as well as on a secular topic; and his mind, warmed by its own action, and excited by the grandeur or beauty of the theme, may glow with intense, though evanescent, fervor, and tinge the subject on which it dwells with the warm hues of a varying, but artificial, emotion.

He may picture virtue in her fairest robes, and exhibit vice in its most repulsive garb, and yet be no true minister of God's grace to man, bear no attested credentials of a heavenly mission, and fail as an ambassador of the ministry of reconciliation. At most such a one can only be the unconscious courier bearing tidings he does not understand and cannot enjoy. He is like a funnel, which conveys water which it cannot use; or a speculum, which reflects the light it does not receive; or a sunglass, which conveys the rays which ignite other substances, while unwarmed itself. How far God may employ and bless the labors of unsanctified men we know not. He may bless the seed sown by whatever hand. Still it is not by such agency men will be brought to feel the Gospel to be the power of God. The deadliest blight upon a Church is a cold, lifeless, unevangelical Christless ministry. On the other hand, a living, devoted, consecrated, Paul-like ministry is not only a great blessing to the Church, but a power in the world. There is a resistless potency in the earnestness and fervor which arise from deep conviction and personal experience, which nothing else can impart. What power the winged words exert which issue from glowing lips that interpret a throbbing heart!

2. *Sent—grace given; made a minister.*

The manner of the apostle's call was as strikingly supernatural as his work was distinctively peculiar; and no minister can expect such a personal commission, or such a divine revelation. Yet to all, as to him, the commission and necessity to preach comes from the Lord—the authority and ability are both

imparted. As to the reality of a divine call to the work in any instance, though natural and acquired fitness for the work, and the voice of the Church inviting to it, may indicate the path of duty, yet they alone do not confer the authority to discharge the functions of the ministry. Each man must be satisfied of his own call to preach, and have faith in its efficacy. All doubt on this matter is a source of weakness, and tends to discouragement and discomfiture. But the consciousness of being under divine direction, the settled conviction of being engaged in God's work, in his own appointed way, inspires the soul with manly courage and dauntless intrepidity, lends force and directness to every utterance, and asserts a moral and acknowledged supremacy over the mind of others. The man who feels he has a message from God to deliver, full of meaning as it is full of power, is fearless as a prophet and brave as an apostle. He has comfort in his work, is confident of its success, and assured of its triumph. The living Spirit-endued, humble preacher of the cross, whose mind is illumined with light from on high, whose spirit has received the chrism of the heavenly baptism, and whose lips have felt the touch of the burning coal, wields a power mightier than that of any crowned potentate, achieves conquests more glorious and honorable than those of the belted warrior, and exerts a more potent and enduring influence than the most gifted sons of genius. "He that winneth souls is wise."

The chief function of the Christian ministry is to preach. Other means of usefulness and influence may be employed, but this must never be neglected or set aside. The parlor and the press may both be rendered available, but not to the disparagement of the pulpit. Preaching is an ordinance of God, appointed for the enlightenment and regeneration of the world. It is by preaching that all men are to be made see the fellowship of the mystery, reconciliation to God through faith in Christ. As preaching is the main duty of the ministerial office, so the "*riches of Christ*"—salvation through faith in Him—is the one burden of Gospel preaching. There is a tendency and a temptation in this age of material science, rationalistic philosophy and pantheistic literature, to present speculations, reasonings and explanations about the person and work of Christ, instead of the revealed facts concerning them. Now, however desirable it may be, in order to bring home the truths of the Gospel to the minds and hearts of living men, to use the current language of the life and literature of the day, to preach old truths in fresh phrase, in striking, effective and modern style, great care must ever be taken lest the grand old doctrines of the Gospel be obscured, or allowed to fall into the background, lest with a new phraseology and style of preaching a new theology be also introduced, and lest the attractive drapery thrown around the cross veil it altogether.

This Gospel is to be preached unto all men. The mystery referred to by the apostle in the context concerning the method of salvation and the universality of its adaptation is now made known, but all men do not see it. The mystery which seems the darkest now is not that from the ages it was so long hid in God, that He would in the fulness of time reveal Himself a saviour for

all, but that this divine and glorious scheme, after its fulfilment and revelation, should remain hid for so many generations from so many who have never heard of the riches of Christ, to whom the word of this salvation has never been sent, and who perish in gentile ignorance and pagan idolatry. If it be the mission of the Church and the duty of her ministers to make all men see, why do so many still sit in darkness and in the shadow of death? Has not the original design of the apostolic mission been overlooked, or neglected, or at least not prosecuted with sufficient distinctness and singleness of aim? Is it not worthy of consideration whether the external organizations and agencies which obtain among us—the methods of obtaining, training, and employing ministers, the general order of public service and style of preaching—is the best adapted to secure the ends in view. Without diminishing the number or lessening the obligations of those who are called to devote themselves wholly to the work of the ministry of the word, might not the eldership and a large portion of the intelligent membership of our congregations be much more actively engaged in evangelistic labor than is now attempted or encouraged?

In the history of the early Church we learn that wherever the disciples went or were driven, they went everywhere preaching the word, and many were added unto the Church. In like manner, in times of refreshing revival, each convert becomes a missionary, and spreads abroad the tidings of salvation. A living church and an apostolic ministry are required for a dying world. The fields are white, may the Lord of the harvest send forth many laborers.

Upon our entire Church, and specially on all her ministers and elders, may the Spirit of the living God rest. We need a fresh baptism from above to strengthen our faith, to enkindle our zeal, to vitalize our energies, to enlarge our liberalities, to deepen our devotion, to inspire us with a self-denying consecration to the work of building up all our waste places, and of preaching among all nations the unsearchable riches of Christ.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

"O Lord, clothe thy ministers with salvation; let thy people shout aloud for joy."

A SIGHT OF JESUS cheers and comforts the dejected heart. "Then were the disciples glad when they saw the Lord." The heart of Andrew was lightened when he heard the ministry of John, and when he brought his brother Simon to Jesus, he, too, was made glad. With how light a bosom did the woman of Samaria go into the city after her interview with Jesus and call upon the people: "Come see a man, etc.?" It transforms the soul, making it conscious of the purpose of its immortality, shaking from off its wings the dust of earth, and stimulating them with an impatient daring to rise into the unseen.—*Rev. Arthur Mursell.*

CHRISTIANITY'S CRITICS.

By John A. Broadus, D.D., LL.D., Baptist Theological Seminary, Louisville, Ky.

And from a child thou hast known the Holy Scriptures.—II. Tim., iii., 15.

There are two kinds of Christianity, Church Christianity and Bible Christianity. The former has had until recently full sway in Mexico, Brazil and Italy. We are trying in a small way in those places to displace Church Christianity by Bible Christianity. Where men care much for the Bible and are free to speak, they discuss it, they dispute about it. Men like to speak about what they love. The modern Bible has always been a subject of controversy. Far better quarrel over the Bible than to treat it with indifference. The disputes about the Bible have had a great variety of centres in different ages of the world. Sometimes as to certain doctrines, sometimes as to ecclesiastical teachings, sometimes as to moral precepts, and sometimes the Bible itself, its origin, nature and authority. In this respect there have been many changes. In England, one hundred and fifty years ago, able men wrote against the Bible, saying they believed in a God, but this is no revelation from Him ; we can have none. This feeling crossed from England into France, into Germany; later, in a Frenchified form, it returned to England, and came on to America, and far and wide spread this wave of Voltairism. Such erroneous teachings are not on the increase. One hundred years ago they were in America and England five times as general as now, and their teachers were ten times as powerful as to-day. About fifty or sixty years ago there came another assault from the Continent of Europe, and thence to America. We feel its force now, for it is rife to-day. This charge is against the four Gospels. This learned German attack was translated by an eminent English novelist; it led her from the simple faith of her childhood; she became a scoffer and died in darkness. But this attack died away. Next from Germany came an attack on the Book of Acts. It was wide-spread in England; the wave was so high that many said that the school of Turbin had overthrown the Book of Acts and the Gospel of John. All this passed away except that a small remnant remains in a demoralized form. Now a similar attack is made on the Old Testament In ten, twenty, thirty or forty years they will have new ideas. I wish to say humbly, as one who studies the Scriptures, these things do much mischief. Much depends on the spirit with which we meet them. Pardon me for saying that twenty-five years ago, in a public address in the South, I predicted that in twenty-five years there would come this wave of infidelity. Others saw it as I did. It had to come. We Baptists are peculiarly interested in meeting it in the right way. Many of our brethren around us took to Church Christianity. They spoke of the teachings of an alleged early Church. They lean on

something else. Baptists have nothing but the Bible. If the Bible be not thoroughly inspired of God we have nothing else. I trust for the sake of the subject and the occasion you will listen to me. All I shall say will be in love. When men take a large subject for exposition they must consider it either in certain parts or only in general outline. I shall speak in the latter way, considering:

I. What writings are probably included in the Holy Scriptures.

II. To what extent do we, as Baptists, regard them as inspired.

III. Lastly, how are they to be treated by us? It is a momentous theme.

I. What writings are properly included in the Holy Scriptures? In the text Paul speaks to Timothy of the Old Testament. In regard to the Old Testament I do not see that recent assaults have taken away a particle of the strong testimony of Jesus and the Apostles. They always spoke of them as the Scriptures of God. We know what they meant. Those to whom they spoke understood them. Josephus, the Talmud, and other writings so understand them. There have been attempts made to set aside this belief. In the year 90 the Sanhedrim attempted to set aside certain books of the Old Testament. The attempt failed. It only shows that the Scriptures of the Old Testament, just as we have them, were received from the first. We are told that the connection of the books of the Apocrypha with the old Scriptures complicate the matter. Not at all. The Jew read Isaiah in Greek. The books were not then bound together as we have them now. Recent assaults in England on this point have amounted to nothing. We have the words of Jesus and the Apostles; that is enough.

Again, there is no ground of complaint nor occasion for surprise that it should require large study to understand the Scriptures. A man says: "See here! I want to know all about the New Testament being the word of God. Must I turn for any proof to learned men?" Undoubtedly.

Many of the titles of your Texas lands run back to a Spanish grant. When land trades are to be made people go to consult some one who has made a study of titles, and they accept his abstracts. Do you ask is it possible that the title to a man's home depends on some one else's saying so? Yes, it is not only possible, but it is the fact. Is it possible that my health depends on another man? Yes, it is even so. Dependence is a feature of our existence. It is no strange thing, then, that for land titles we depend on others, and likewise for the Scripture's authenticity. The gist of this matter should be better understood. We ought to have something that would give the gist of the matter. Recent important additions have been made confirming the positions of Lightfoot, Wescott, Holt and Justin Martyr. Quite recently one of the oldest, if not the earliest, harmonies of the Gospels has been found, the Armenian translation of the Syriac.

II. Secondly, to what extent do we regard the sacred writings of the Old and New Testament inspired. Mark the words, to what extent. It is admitted that God spoke to us. I do not now argue with any so admitting. It

is admitted that God spoke to us through man. I go forth. I say the Bible is thoroughly human—I did not mean to say exclusively human. Jesus Christ was thoroughly human. God spoke through the prophets. Well spoke the Holy Spirit through Isaiah, says Paul. Jesus says, in the 110th Psalm, David spoke of the Lord. I say, if we can get the Bible meaning, we will find it true in center and circumference, true in general and in particular. I have a right to take that for granted, till some show it is not true. Many affect to do this. Some say, if it is thoroughly human, it has error, as all human things have error. I say that would be true if there was not a mixture of supernatural. I give the case of Jesus. He was thoroughly human, yet had no error. Some say there are strange expressions of Paul in the seventh chapter of First Corinthians: "I have no commandment of the Lord," etc. Paul means, as they say, that he is speaking his mind, and not as inspired by God. Now Jesus was on record as saying many of the things Paul said; and, when Paul had finished his quotations from Christ, he continued writing as inspired of God.

When Paul says, "And I baptized also the household of Stephanas besides; I know not whether I baptized any other," we are told Paul can't remember, and therefore can't be believed. Jesus Christ says, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." I do not know what he meant by that saying, but because I do not, you do mean to say that all His other sayings are erroneous. Must a man be omniscient? We are told that certain writers fail to tell this, and will the other writers tell. Again, there are those who say the Bible must contain errors because it contradicts itself. All these things have been explained for centuries. Paul's voyage and shipwreck have been much debated. It remained for an English layman to carefully travel over that route and verify every detail. I know of no Bible contradiction. The German scholars who know nothing of trials by jury do not know, as all boys of twelve years of age do know, that the varying statements of witnesses about a transaction only verify the great truth of it. Since they have had trial by jury for thirty years, they have dropped this argument. Misconceptions about the Bible are by various discoveries being almost daily cleared away. I do not know how to explain everything it contains. You say, "Explain this difficulty at once, or I will reject the Bible, with all its divinity." A strange demand in this poor world, when we hardly understand any of the ordinary things that surround us. We are told that the Bible contradicts profane history. If Josephus and Luke didn't agree, of course Luke was wrong! Seventy years ago German scholars introduced these skeptical views into history. They overturned all our former historic idols and events. Then they applied their systems to the Bible. There came a reaction; it is now going on, and I predict that there are persons here to-night who will live to see all the old Roman history set right back again where it was. We are told that the Bible can't all be true, because some things in it contradict modern science. We must destroy it, and believe scientific speculations. Some try to make the Biblical interpretation

conform to these speculations. For we are told that the Bible is not true unless verified by science. What science shall we verify it by? The science of the Bible's time? Oh, no! The science of five hundred years ago? Oh, no! The science of to-day? In five hundred years that will be laughed at. Thus we cannot settle which science the Bible must agree with before man shall accept it. We are told of the conflict between the votaries of science and the Bible. Dr. Draper tells of science vs. Christianity, and for proof refers to the Roman Catholics. That is best for his argument.

Some are alarmed lest science should overturn Christianity. Some preachers are worked up to talk against science. Forgive them; they don't know science. Because of them some scientists say all preachers oppose them. Some scientists—I don't know much of science, about as much as some scientists know of the Bible—are very much mistaken. I was told years ago by a learned scholar that scientists in general believed in the Bible. When I return home, and to the church where I worship, I shall see sitting in the congregation an humble believer, one of the most distinguished scientists in the United States, and equally distinguished in Europe, a member of the National Academy of Science, corresponding member of the Institute of France, and honorary member of Academies of Science in a score of foreign nations. He is decorated with the highest honors of Imperial orders. He tells me that a large proportion of scientific men, probably four-fifths, are devout believers in the Bible. Such men as Tyndal and Huxley are the sensational preachers of science—that is a hard name to call them. I know of no conflict between science and Christianity. It will always be true that when science gets its true results it will be seen that real physical science will prove the real meaning of the Bible. A little child reading the Bible does not understand all of it that will be easily understood as it grows older. One hundred years from now men will understand more of science, and see that science and the Scripture harmonize. There are some good men, noble men, who are persuaded that certain parts of the Bible are in conflict with science, and they must give up something; they yield the Bible so they may have their peace of mind. That may seem best, but it is not desirable. A violent toothache may be cured with a pistol shot through the brains. If a man yields some for certain scientists they will want more; there is no half way ground. All the supernatural must go. Scientists assume certain points in all their formulations, and thus beg the question.

Some people are troubled about the prophecy of Daniel. Some contend that these predictions could not have been written so long ago. They cannot carry this theory to other books. They break down. There is another charge against the Bible, that it *touches* some things that are immoral. This is shamefully absurd. Think of the saintly men and women, devout believers, who have sanctified all about them in this world. Thirty years ago a young man in Virginia said to me: "I can't believe the Bible, because it teaches that some people suffer for others." Don't children suffer on account of their parents? Don't patriots suffer for their countrymen? These are facts.

Theories do not effect facts. Thirty and forty years ago some good people in England and New England doubted the Bible, because it countenanced slavery. Some people contend that whatever you find in the Bible must be read in the blazing light of this great nineteenth century. Their champion, an eloquent speaker, has dug up the body of poor Tom Paine, and for a dollar a lecture says that the Bible is behind the times; that it is indecent, too. Oh, did ever his good old Presbyterian father think there was anything indecent in that Book? Is there any pure woman in all the world whoever found aught indecent in the Bible! He says there are some things in the Bible he would not read in public. Yes, every mother says, and should say, things to her daughters that she would not say in public. The Bible indecent! Perish the thought! Pity for such a man! Such a slander should be smothered in contempt.

There are two risks in considering improvements in Bible thought. Much depends on the temper of mind with which we approach them. Some of us are so conservative as to reject all new things, and there is danger in the contrary view, that is, of being carried away with the spirit of progress. Who does not want to get new views of truth? Who is not thrilled by the right? The age is in love with the new. We love new books, new novels, new inventions, love the papers that have the news. We love to be thought new. Let us beware. No thoughtful spirit such as I address will delight to be taken up to be the darling of the press because of your newness. Some men are thus moved; not all are. This press praise wears out. There is a difference between fame and notoriety. Some don't know the difference. Some greet the new and hold to it because it is new, and the old cling to the old because it is old. Old people cannot be young. In this progress there seems to be dispute between these classes. I am daily in contact with young men—young ministers—in my classes. I thank God for it. I love young men—have more love and respect for them than sometimes they have for one another.

Another remark on this point is that you will see good and great men adopting views of the Bible appearing to us to be untruthful. What then? They may have the training of early days which hold them to certain things. Thomas Arnold, of Rugby, shows how this may be done. Stanley, the son-in-law of Matthew Arnold, came out with what his noble father started. There is a risk here; a man may hold views which taken by others to an extreme leads them astray. If we love a man we go far in favoring his views.

III. How are the Scriptures to be treated by us? First, we, who believe them to be the inspired words of God, ought to be, above all, anxious to know the real text. Some consider the text critics the enemies of the Bible. He who has the highest view of the Word ought to want all errors cleared away. Don't confound such with the assailants of the Bible. Second, it is our duty to translate the Bible into our own and other tongues. This is a difficult task; and we only approximate. No sentence is ever perfectly translated. Different persons have translated. They holding different views have to com-

pare, and a compromise is effected. Look how differently people treat this matter. Some people want all made plain. Others want everything expressed in scholarly diction. Many old people prefer the dear old text. So it has always been. Why, when King James' translation was made, it took fifty years, with the King and court pushing it, to have it take the place of the old translation. The great Hebrew scholars wrote to the King that they would rather be torn to pieces than to accept King James' version and give up the old. There can never be a satisfactory translation made. Again, if the Bible be what we think it is, we ought to study it in the original, if we can, with all the help we can secure. There is danger also in these aids, for too often we study things about the Bible rather than the Bible itself. The beautiful lesson of the Bible we ought to teach everywhere—in the pulpit, in the school, in the families, in the press. Let them enter into whatever we write and say. In conclusion, we ought to act out the Bible in our lives. Men and brethren, we have met in this Christian Convention. Shall there be anything said or done by any of us that shall sound like a jest on the Bible? Do not ask have I ever heard any such thing. Shall we not tell what the Bible says of missions! It is a missionary work. Oh, how there comes ringing out from it: "Go, go; disciple all nations." And with those who go He goeth. Shall we hear with one another error? Shall it appear to all that we care more for the work of the session than for our devotional exercises? Listen to the strong expression of the Apostle: "Living epistles known and read of all men." Ah, the sad condition of some of our oldest Scripture manuscripts; how they are torn and soiled. Such are some of us, as the angels look down on us. Oh, that the Holy Spirit would write upon us, "All flesh is grass, and the glory of man as the glory of grass;" "the word of the Lord abideth forever." When you and I are long forgotten, still that same old blessed Bible will be handed down. May it be the guide of you and me through life, and we shall rejoicing eat of the fruit of the Tree of Life forever.

CHASTISEMENT.—There is one other result which chastisement aims at producing in us—greater nearness to God, and so greater meetness for Heaven. Health, money, friends, advancement, society, knowledge, business—these are the gods that we worship, on these we rely; and we do not discover that they are but broken cisterns which hold no water, until God shatters them at a blow, and so we fall back on Him as our only abiding portion, in whom alone are the fresh springs of our life. With many of us it is only when health is impaired, or money is lost, or friends die, or occupation is suspended, that our eyes are fully opened to discern good from evil, and we made willing to say, "I will arise, and will go to my Father, and will say unto Him, Father, I have sinned against Heaven, and before Thee."—*A. W. Thorold, D.D.*

EXPOSITORY LECTURE

THE LAST GREAT PRAYER MEETING.

By W. M. Blackburn, D.D., in Central Presbyterian Church, Cincinnati, O.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and rocks of the mountains;

And said unto the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb;

For the great day of His wrath is come; and who shall be able to stand.—Rev. vi., 15–16.

It is generally thought that none but the penitent really pray. We do not hear of impenitent people holding prayer meetings and conducting the services. Some of them have a sacred respect for the meeting, occasionally attend, and wonder why all good Christians are not present as often as possible. They are told that social, united prayer is a means of grace, a bond of unity and fellowship, and a power that once brought a Pentecostal revival, and they wonder whether we really believe in its efficiency. If absence be an advertisement of a Church's moral weakness, they must think that we are not wise if we encourage the habit of non-attendance. They regard this meeting as the tide-mark of the Church's life and prosperity. When the tide ebbs and falls back into the great sea of worldliness there are shipwrecks of members who lie stranded and convey no benefits of faith to human hearts. Then the Church is not a harbor into which storm-driven souls are coming for refuge and for new supplies of truth and grace. But when the tide of spirituality rises, when the prayer-room is filled, and waves of bliss roll into the hearts of devout people, what life and fervency! Then these sunken hulks may be lifted and brought into useful activity. How full is the harbor of seekers for anchorage and safety from the tempests of sin! Thus some non-professors regard the meeting for prayer, and they are right in their view. They expect us to value our privileges. But some others treat it with aversion, speak of it lightly, and resort to places where God is not recognized, and appeals are not made to His throne of grace. And yet the day is coming when even such people will throng together and hold a prayer-meeting—the first ever held by them, the last ever to be held on earth, and, perhaps, the most intensely earnest one ever upon record.

Those crowded meetings held a few years since in our cities, when at the hour of noon men left their stores, their shops, their offices, their counting-rooms, and filled the largest halls and churches, had scarcely more unity of purpose, for at this last meeting the great assembly will be of one heart, one

soul, and have one voice, one ardent petition. Words will be few, but the desire fervent. The circumstances, character and spirit of this final meeting are so striking as to demand our attention.

Notice the time. It is future. It will be after the day of grace has passed, after the privilege for Christian prayer has ceased, after all our devotional meetings have been dissolved, and after human probation has been completed. It will be after the redeemed have lifted their last prayer to God, and are ready for the white robes and the eternal rest. Yes, when the righteous have ceased to pray and are changing prayers on earth to praises in heaven, the impenitent will begin to pray as if they thought of it for the first time in their lives. It will be when divine judgments are falling upon the earth. It seems to be a day associated with our Lord's second coming, when He is to have His complete victory over the earth. The Apostle John has a vision of it. He sees the heaving ground, the trembling forests, the quivering hills, the stars falling, the sun blackening, and the sky parting as if to be rolled up and carried away. Many people will then be in terror, saying, "The harvest is past, the summer is ended, and we are not saved." And yet, despite the awfulness of the day, they will rush together, as men never before rushed along in one living mass, and hold a prayer meeting.

Where? In their homes? No, those prayerless houses will be shaking into ruins by an earthquake. In the churches? The day for churches will be gone. Why did they not hasten to them in the time of mercy? They were then easy of access and welcome was at the doors. Why did they not heed the voice, "Come let us go into the house of the Lord?" That kindly invitation will have ceased. And these people will hurry to places very difficult to reach on account of the distance, the storm, the darkness, and the roughness of the ways. They will meet in the dens and caves, and among the rocks of the mountains.

Who will be there? In ages when God's children were hunted down by foes, chiefly the lowly, the poor, the quiet of the land, met in such difficult retreats, but to this last prayer meeting kings will run, noblemen will hasten, courtiers and statesmen will speed, rich men and great captains will rush, and all who thought they could trust in the permanence of earthly things. Many noble, many mighty will be there, for they will lose the supposed dignity which once kept them from the lowly chapel. And the free will not be ashamed to hurry on with the slave to the meeting. The infidel of the time, dropping his volume of errors; the scoffer, ceasing from his flings at the saints; the gay, wishing they had never been godless; the dishonest trader, thinking of the debt he owes to himself; outcasts with their vile company, and profligates with their victims, will all strive to be there. Such a crowd, with such variety of characters, was never at any prayer meeting of Christians. If that day should come now the assembly would be as great, and would any of us be in it?

No real Christians will be there. Mere professors and pretenders, deceived in heart or deceiving the very elect, and prayerless in their lives, may be

expected ; and when there, they will contribute their part for the first time to the interest of a meeting, for they will pray voluntarily and with an earnestness they never knew before. But among them will not be found such leaders of Christian prayer as now often breathe out for us our confessions and thanks, lay our wants before the Father of Mercies and cast our burdens on the Lord, bring fire from heaven into our hearts, and lift us into the mount, where we say, "Lord, it is good to be here." They will not be at that last and only prayer meeting of the impenitent. Therefore the attendants, who never prayed before, never learned in private the language of entreaty so as to know how to express themselves, will find that they must make their first prayer in all the publicity of that vast assembly. And they will be able to do it, driven as they must be by their awful convictions and the demands of their guilty souls. In all our prayers there ought to be the boldness of necessity. Would that we all were now as earnest as they will be in those chilling, cheerless caves and storm-beaten cliffs of the rocks.

What are to be the exercises, the services? No reading of the Word of God, which ought to be very prominent in all Christian meetings for worship, for divine truth is the fuel of devotion. None in that assembly will wish to hear it read or explained. They disowned it once, they dislike it still, for it must expose their sins and neglects, and reveal the justice of the Almighty. The time is too late for them to lay hold of the promises which God has made to the faithful. No preaching, no exhortation, because the day for that has passed. Even if a preacher who had been a hypocrite in the pulpit should be there, he would not dare to counsel others, for he would be in despair concerning himself. Nor would they listen, for they once thought that the preaching of Christ was foolishness, and they are now unwilling to hear of a despised Cross. No psalms nor spiritual songs. None will look back over a blessed experience and sing with emotions of gratitude and courage,

> "Jesus, I my cross have taken,
> All to leave and follow Thee."

The only service will be prayer—intense pleading. Nothing else will be allowed. And the prayer such a one as was never heard before. No printed liturgy, no collect from the Christian fathers and reformers—no memorized form of words repeated unconsciously. Nor will it be long and wearisome, embracing in its scope the needs of the whole world, but short, pointed, earnest, and meant to be timely, for it will utter just the one desire of troubled and perishing souls. It will be a prayer entirely for themselves, and for a great change to be instantly wrought, not in their hearts and characters, but in their condition and doom. For they will realize, as never before, that they must soon appear before the throne of Christ, and that "it is a fearful thing to fall into the hands of the living God."

To what will they pray? Not to God. At sea, when the tempest is raging, and all human control of the ship is lost, when the masts are torn away and the next wave that sweeps the deck may bury the company in the deep, the passengers and crew lift their entreaties, not to the storm, not to the

waves, but to God, their only resort and refuge. But the prayer at this last meeting is not to God, nor is it to men. One will not say to another, as the affrighted mariners said to Jonah in the storm, "Arise, call upon thy God, if so be that God will think upon us, that we perish not." An anxious soul is often helped to the divine refuge by asking the prayers of God's people. But the attendants at this last prayer meeting will not do even that. None will say, "Pray to God for us." In their fears they call upon the mountains. Unwilling to call upon God in the day of prosperity, and disliking to have friends pray for them, their aversion clings to them as a fixed habit, and they are still determined not to cry unto the Lord. Nothing could once persuade them to do it, and now nothing can force them, for the human will is not converted by force. Rather than submit to God's way they call upon everything else, idolizing the deaf rocks and the dead mountains. These are their gods. Can anything else so portray impenitence and stubbornness of will? I have stood at the bed of a dying man who had despised religion, treated Christ with blasphemy, and denounced all Christians as imbeciles or hypocrites; and yet how he prayed; but not to the Father of Mercies. "O, friends, save me; do not let me die." He clung to our feeble hands, saying, "Don't let me die." He would not lay hold on the arm of Jehovah. We told him that God was the hearer of prayer, and Christ was mighty to save, but when we knelt at his side and began to pray for him he turned his face to the wall and tried not to hear. If such a man be at the last prayer meeting of unbelievers, his despair will not let him entreat men to save his life, but his voice will be among the loudest that call upon the mountains.

What will be the prayer? One for mercy, pardon, salvation, preparation to meet God? No, but for justice on themselves, for death—sudden, calamitous, terrible death and burial. "Fall on us, ye mountains; crush us, ye rocks; hide us from the face of Him who sitteth on the throne. Put an end to our existence." They plead as if they had become so accustomed to the swearer's prayer that they use it still; so in the habit of cursing themselves and asking damnation on their very souls, that they can think of nothing else.

And why such a prayer for destruction? There are three reasons here given.

I. *One is their dread of seeing the face of God.* Once that face was radiant with mercy. Every look was that of the Divine Father urging upon them His holy laws, and inviting them to return to His favor, His home, and the rich inheritance which He offered them. His true children had prayed, "Lift Thou upon us the light of Thy countenance," and, looking onward to the time when they should be forever blessed in His presence, they each could say, "As for me, I shall behold Thy face in righteousness. I shall be satisfied when I awake in Thy likeness." They wanted His face to be hidden from their sins (Psalms, li., 9), but not from themselves. The pure in heart shall be blessed, for they shall see God, and they are not afraid to have

Him see them; but the finally impenitent are not so, and when they have the conviction that He sees their sins in the light of justice, they seek to be covered by the mountains rather than have His eye upon their guilty souls. They might have been forgiven, but they would not seek His pardon. Oh, the lost opportunities, the slighted calls, the rejected mercies! All gone forever. They cannot bear the sight of Him whose offers of grace they so wilfully refused, and they ask the rocks to confer on them a merciless burial.

II. *Another reason for this prayer is a fear of the justice of Christ.* Once He was the Lamb of sacrifice, the atoning Redeemer, the entreating Saviour, ready to save all that would call upon Him for salvation. But they would not call. They lived on as if He had nothing worth offering them, or as if they had no need of the gift which he had bought for them with His death on the cross. But now they begin to know whom they have rejected and what they have refused—the saving Lord and eternal life. Their condition is just what it would have been if He had never come into the world to save sinners. Nay, worse; for they are guilty of resisting His claims and the power of the Holy Spirit. Their day of redemption is past, and Christ is coming as their Judge. They see punishment awaiting them and perdition before them as the just desert of their treatment of Christ. They must be rejected, and thus treated as they have treated Him. Rather than be so humiliated and cast down from the height of their obstinacy, they implore the mountains to cover them with annihilation.

III. A reason for this prayer is the knowledge that they are without excuse. There is for them no apology, no availing plea, no justification, no righteousness, nor hope of future grace. They say in their despair, "The great day of His wrath is come, and who shall be able to stand?" Yes, who? Surely those who were believers in Christ, justified, forgiven, renewed, sanctified and ready to be presented by Him to the Father as the trophies of His victory. And these desparing souls might be among them and stand justified before the throne, if they had only believed Christ and trusted in Him for righteousness. But they would not have Christ for a Saviour. They did not accept Him, and now they know that He will not accept them. They did not stand up for Him when He was enlisting followers, and they know that they cannot stand in His righteousness before His throne. They must be cast down and fall, and be forever falling. Rather than appear at His throne to be judged, they ask the mountains to overwhelm them with destruction. They are angry at themselves, and hence God seems to be angry with them. This is the wrath which they would bring upon their own existence. How they admit God's justice to punish them! If not, they would venture before His throne. But they seek to forestall His judgment, and become their own infuriated judges, as if filled with revenge on themselves. How sin and unbelief cause the wreck of human souls! It makes men their own destroyers. What is the result of this earnest cry? Vain is the call to the mountains. They do not fall. The supplicants are not hidden. They cannot evade the eye and voice of God. They must appear in His presence. They will go

from that last meeting to the bar of divine judgment, and thence whither? Shall we follow them? I have no wish to trace their steps, nor witness their doom. If any of us would shrink from having one glimpse of the future punishment of sin, let us see to it that our feet are not in the treacherous path which thither leads. If you dare not look there, then dare not go in the broad road that leads to destruction. There is no other venture so perilous, no other road so easy, no other progress so delusive, no other end so ruinous. If those who persistently continue in it will one day come to a point where they would rather be annihilated than go farther, let us be forewarned. Why unwilling to go farther? Because they are not prepared to meet God. Not prepared? Will any of us say that? This life prolonged to us, new mercies daily given, Christian homes, churches, the Bible, places of prayer and examples of the faithful ever before us, and yet not prepared? For what else did Christ die, and rise and reign? For what else is the Holy Spirit sent? All these privileges, and yet not ready to appear before our Lord? If not, surely something is deluding us and cheating our weary souls of eternal life. It is such delusion that will one day fill dismal caverns and dingy clefts with despairing people, who will pray in vain to the mountains. Let no such deception keep any of us from accepting the gift of eternal life.

My fellow-Christians, there is one very practical thought which, I suppose, has already come to your minds. It is this: We ought to persuade as many people as possible from going to such a prayer meeting as that of the finally impenitent, and prevent any neighbor of ours from ever offering such a prayer as will be heard there. One way to do that is to make the Christian prayer meeting a real power in the Church and in society.

PAUL'S CUMULATIVE ARGUMENT.

By Joseph Parker, D.D., City Temple (Independent), London.

Forasmuch then as we are the offspring of God, etc.—Acts xvii., 29–31.

Up to the twenty-ninth verse Paul has made a general statement respecting God. In the twenty-ninth verse he lays down the groundwork of a true and abiding Christian philosophy. "Forasmuch." The armoury of the Church is in that word. The weapons of our warfare are all kept within the sacred custody of that most simple, but most inexhaustible term. It contains all that is necessary for the completest and sublimest revelations of God. That word throws man back upon himself, and says, "If you want to know what God is, know yourself."

I. "Forasmuch, then," as we ourselves are not "like unto gold, or silver, or stone graven by art and man's device, we ought not to think that the Godhead is like unto them." We ourselves are limited expressions of God—we are made in the image and likeness of the Creator. God has left His witness within ourselves, and if we would but fairly and honestly and continually

study *ourselves*, we should have no difficulty about the Godhead. We are not carved images; we are not straight lines; we are not empty vessels. If we would study *ourselves* we should know the mystery of the *Trinity*. For we are also His offspring. Then judge the Father by the child; judge the Creator by the creature—the creature made in His own image and likeness—and rise from the human to the Divine. You must reason upwards, and your reason will soon take fire and go up as a burning sacrifice before the eternal throne.

II. Take it from another point. Forasmuch, then, as *we have not been seen* by our dearest admirers, we ought not to think that the Godhead can be seen by angel or archangel or seraph that first saw the light of His face. We ought not to think that *God* is a plain surface, which every eye may look upon in its entirety. Any mystery that we find in God we find initially and typically in our own nature.

III. Or take it thus. As we express our thought and feeling through *body* and *form*, so does God. We proceed by incarnation. Incarnation is the necessity of love. Forasmuch, then, as *our* love must incarnate, enflesh, and embody itself, so as to touch us, we ought not to think that the *Godhead* is independent of the method which amongst ourselves He has made essential to union and happiness. When we come to the historical Bethlehem of Judæa we feel we have only come home.

IV. Take it from another point. Forasmuch as we *forgive* our children who repent of their sins with broken-heartedness and honest confession, we ought not to think that the Godhead is unwilling to forgive. How is it with you when the child comes home and says, "Father, I have sinned and am no more worthy to be called thy son?" Did you fall upon his neck and clothe him and jewel his fingers and kiss him back into sonship? Forasmuch, then, as man forgives his sinning son we ought not to think that the Godhead is made of iron or is a carved statue in the sky. "Like as a father pitieth his children so the Lord pitieth them that fear Him."

V. Now the speaker rises to a higher moral tone in verse 30: "And the times of this ignorance God winked at; but now commandeth, etc." God saw as if He did not see. The Gracious One made allowances which would not enter into a narrow calculation. God gave the world wide chances for a long space; but now we date from Christ all our epistles, etc. That little Child, with eyes that see not, divides the old from the new, and you dip your pen in the inkhorn of His revelation when you date your commonest letter or sign your meanest bond of merchandise. A new bell has rung, a new day has dawned; from this time forth there is a "command to repent." We have now the responsibility of ignoring the revelation. You have to stand up and say to Moses and the prophets, to Christ in Bethlehem and Christ on Calvary, "We do not believe!" You have now to thrust your way past the Bible and to say, "I will not believe one word you utter; I resent and denounce every appeal you make." Are you prepared to make that violent reply? O, answer No!

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"The Poor have taken to the Preaching of the Gospel."—This version by Wickliffe of a well-known text is very suggestive. It expresses a fact which has its demonstration in the crowds which attend the preaching of those who are the most pronounced expounders of the old Evangelical "faith once delivered to the saints." This shows that the Gospel has not lost its attraction, and its adaptability to the wants of the human soul—that it has not become *effete* in any respect. Take the Churches, both in Europe and America, where the trumpet gives no uncertain sound, where the "truth as it is in Jesus" is preached with freshness and vigor, and there will be found, with very few exceptions, the largest congregations, the most devout worshippers and most earnest workers for Christ. These congregations will also be found composed not only of the rich, but there also multitudes of the poor are assembled to hear of one who is the "Sinner's friend;" of one who, "though He was rich, became poor that we, through His poverty, might be made rich." Everything palls upon the taste but the Gospel. Nothing satisfies the soul's longings but the Gospel, and after trying to slake the soul's thirst with the cistern water of earth, the poor have taken to drinking at the fountain of living waters. This is God's provision for humanity, and humanity in its deepest needs crowd around the table filled with heaven's own bread and water, eat, drink and are satisfied. God gives bread; man offers a stone.

A Notable Bonfire.—This was seen in the streets of Ephesus, when bad books were voluntarily brought by their owners and conflagrated before all men. Thus should all pernicious literature be treated. It is flooding our country. Like the frogs of Egypt, it is "brought forth abundantly, and goes into the house and bedchamber and bed," and is read by servants and masters and mistresses, young and old. Is is a plague that infests every place and every one. Like the author of all evil, it wanders "to and fro on the earth and walks up and down in it," and is always seeking whom it may devour. It is insidious, hypocritical, plausible, and always destructible to body, mind and soul. Its antidote is the Gospel, and all good books breathing the Spirit, inculcating the principles and teaching the lessons of the Gospel's author. The literature which He approves should be the only literature sanctioned, patronized and read by the friends of Jesus and of humanity. All corrupt books, and books of even doubtful tendency, should be brought to the funeral pile, the places where they occupied fumigated, and the way left open for the entrance and the occupancy of the literature that will enlighten, purify and bless.

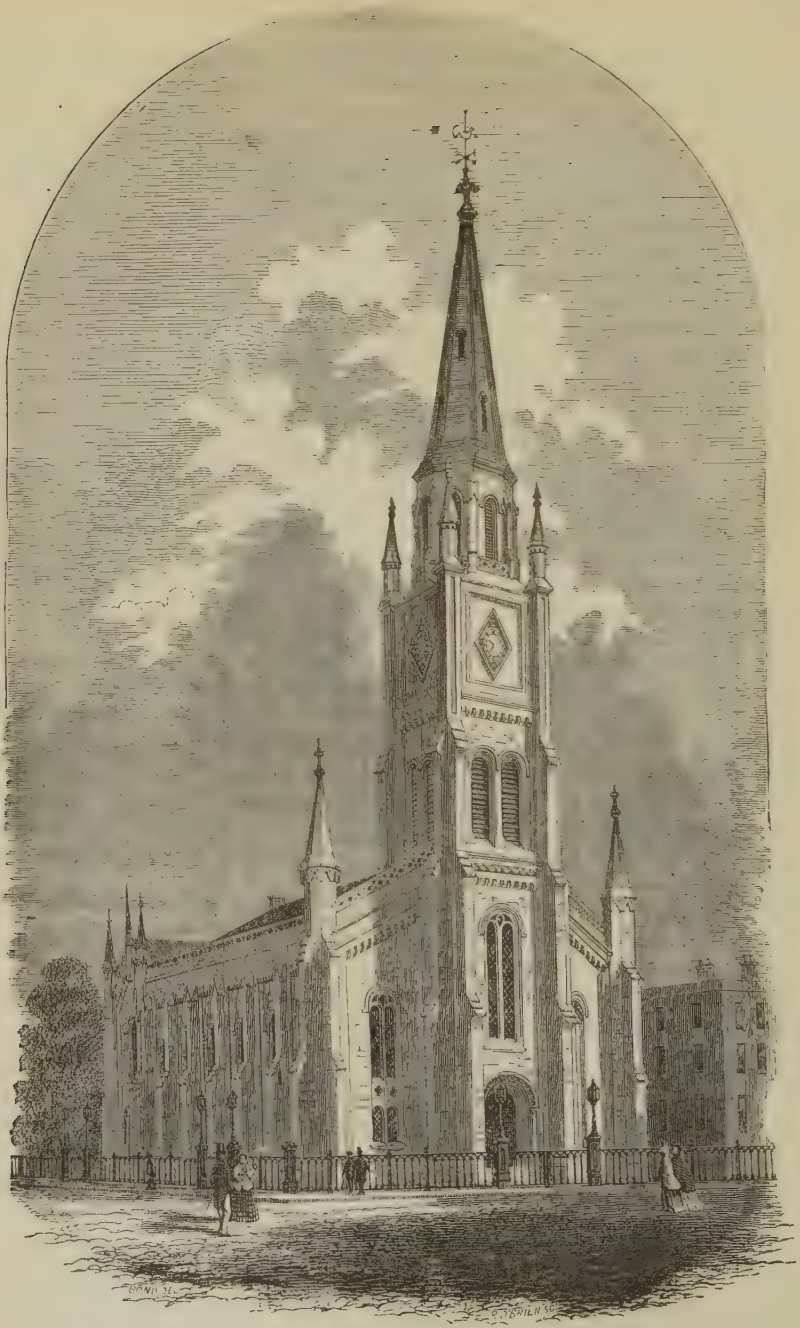
"The Alleged Progress in Theology."—If "theology be the science of God and His relations to His creatures," it would be strange, indeed, if new views of these things were not dawning from time to time upon the finite mind. But we fear that much of "the alleged progress" is, in the department of theology, called "speculative," because founded

upon, or influenced by, speculation or metaphysical philosophy. Progress in this direction is not likely to avail much in the unfolding of the great fundamental truths of Christianity, or in their practical bearings upon the mass of the world's corruption, or in demonstrating the secret of the attractive power of the Cross. There may be progress, if we may so speak, in the wrong direction, from sunlight towards gross darkness, where there is no light but the phosphorescence of decay. God's word, we know, has not yet all been fathomed, but it cannot be fathomed by the line and sinker of speculation, but by *facts* as they come from research and discovery, and observation and experience, and the teachings of God's Providence and the illuminings of the Spirit of Light. These are sure guides in the pathway of progress, and will make the course of the Biblical student an ever-brightening one, "Shining more and more unto the perfect day."

The Manual Means of Grace.—There are various ways of recommending the religion of Christ to others. Not the least important and effective of these is the cordial greeting given by members of the Church to those whom they meet at the church door, or wherever divine worship is held. Paul's estimate of the value of these salutations may be gathered from the fact that again and again throughout his epistles to the various churches he has enjoined this mode of exhibiting Christian feeling and interest by "a kiss," the usual mode of salutation then in use. If Paul were living among us, and sending epistles to the churches, he would doubtless write with all the fervor of his burning soul, "Greet another with a cordial hand-shake." This method of mission work is easy, pleasant, cheap, and may be made a happy predisposing element in *preparing* for the enjoyment of the services, or an effective means of deepening the impression made by the word spoken, and a testimony to the truth of the old saying, "Behold how these Christians love one another." God's cause cannot be recommended by distant, reserved, frigid members of His Church. "God is *love*." He gives *evidence* of it. He asks His professed followers by His Apostle to do the same—"Greet one another."

Substance and Shadow.—Those who are trying to undermine the foundations of Christianity and destroy the confidence of those who have hitherto rested in "the faith once delivered to the saints" do not seem to be able to present anything stable as a foothold for the soul. All is shadow after the Rock, Christ Jesus, has been removed. There is at best but a groping "at noonday, as the blind gropeth in darkness," without any appearance of prospering in their ways. How any Christian man can rejoice in his endeavors to remove the old landmarks and to obliterate the Christ of history from His true place in God's redemptive work is a mystery in religious thought, and the result reminds one of the celebrated saying of Renan, when addressing the French Academy, "We are living on the perfume of an empty vase. Our children will have to live on the shadow of a shadow. Their children, I fear, will have to subsist on something less."

Persuasion.—This should be the chief aim of the preacher of the Cross. To this end he must devote all his energies. For this purpose alone he should frequently use the imagery of terror and threatening, and throw over the scene the lurid light of the unquenchable fire. Terror must be used, not because the preacher has any natural liking for the announcements of vengeance, but because when men are brought to feel a dread of the punishment of sin they are better disposed to hearken to the gentle voice of the Gospel, in which arrangements for its pardon are revealed. This was Paul's method. "Knowing therefore the terror of the Lord we persuade men."



THE COLLEGIATE REFORMED CHURCH,
Fifth Avenue and Twenty-ninth Street, New York City.
WILLIAM ORMISTON, D.D., LL.D., PASTOR.
Seating Capacity, 2,000. Dedicated 1854. Dimension, 82 x 147. Spire, 230 feet.

NOTED PREACHERS

William Ormiston, D.D., LL.D.

BY EDITOR.

Rev. W. Ormiston, D.D., LL.D., whose portrait appears in this number, is a Scotchman by birth. He was born April 23, 1821, on the banks of the Clyde at Castle Hill farm, Lanarkshire, Scotland. His parents were industrious and godly, and from them the son acquired diligent habits and received a religious training. In the spring of 1834 his parents emigrated to Canada, and settled on a farm in the township of Darlington, about thirty miles east of Toronto. On this farm the son spent five years assisting in its laborious work and in the study of his Bible; at the same time acquiring a knowledge of arithmetic, mathematics and Latin as far as books could assist without a teacher. To secure books he ransacked the country all around and read all he collected. He was, even from before his birth, the son of many prayers that he might some day be a minister of the Gospel. The answer to these prayers was at this period on its way from the mercy seat, and William communicated his determination to his parents to obtain, if possible, a liberal education, and devote himself to the work of the ministry. His parents joyfully consented, and proposed to sell a portion of their farm to meet the expense of a school and college course. To this proposition the son absolutely refused to accede, and with a light heart and a scanty purse he left his father's house richly freighted, as he himself expresses it, with "a loving mother's blessing and a pious father's counsel." He opened a school at Whitby which prospered, and with its fees supported himself, while he was preparing for college. In 1843 he became a student in Victoria College, Coburg, where for two years as an under graduate he filled a tutorship in English and mathematics, took his degree of B. A. in 1847, and was immediately appointed professor of moral philosophy and logic. Beside discharging the duties of his regular professorship, he had classes in Greek and Hebrew, found time to study theology, pass quarterly examinations before the Presbytery, and preach once at least on each Lord's day. In 1849 he was ordained to the ministry in connection with the United Presbyterian Church, and became pastor of the churches in Newton and Newcastle. His studies in classics, theology and science he still indomitably pursued, filled the office of superintendent of education for the township of Clarke, and visited almost every point in Upper Canada as a lecturer on temperance and kindred moral topics. In 1853 he was chosen professor of mathematics and natural science in the Normal School in Toronto, and was afterwards appointed examiner in the University of Toronto, a member of the Board to approve of candidates for masterships in grammar schools, and inspector of grammar schools for Canada West.

During the years in which he held these positions he received calls to several important churches, and in 1857 accepted the pastorate of the Central Presbyterian Church of Hamilton. The University of New York conferred on him the degree of D.D. in 1860. In 1862 he visited Great Britain, preached several times in London, addressed the Free Church Assembly in Edinburgh, and on his return to America delivered a series of lectures descriptive of his travels. He declined calls to some of the chief cities of the United States, and also to London, England. He made a second trip to Europe in 1867; and in 1870 received and accepted a call to the Collegiate Reformed Church of New York, corner of Twenty-ninth Street and Fifth Avenue, where he is still laboring. Shortly after his removal to New York he delivered a series of lectures at the Free Lay Theological College in Brooklyn. He visited the South in 1871, and California in 1872.

His sermons, lectures and addresses have everywhere been heard with delight and profit. In 1882, by appointment of the General Synod, he delivered the Vedder Lectures at New Brunswick, New Jersey. His alma mater — Victoria College, Coburg, Canada—showed its appreciation of the ability and acquirements of its former graduate and Professor by enrolling him in 1881 with the LL.D.'s on its honored list.

A mere recital of these facts in his checkered, busy, useful, prominent life has left little space for appreciative words. In person Dr. Ormiston is rather tall, with a full form and remarkable presence. His forehead is full, smooth, and round, and bordered with a mass of frizzled hair, now marked with the daintiest touches of silver. He impresses the observer at once as a man of power. His greeting is always cordial and his conversation cheerful, sympathetic and instructive, revealing a warm heart and a well furnished mind. He has shown remarkable versatility of talent and adaptedness in every situation he has been called to fill. As a professor of the natural sciences, he lectured for four hours daily to the delight of the enraptured students who crowded around his chair, and at his resignation united in presenting him with a highly complimentary address and valuable tokens of their regard. As a superintendent he was extremely popular with both the teachers and pupils, and his appearance in any school was the signal for great cheering. As a lecturer on temperance or on any subject upon which he chooses to descant, he is graphic, amusing, pathetic, and his thrusts are often like the piercings of an Ithuriel spear. As a pastor he is faithful, abundant in labors, gentle as a nurse among her children and wise in his administration of counsel. As a scholar he is erudite, broad, and searching, and accurate. As a preacher he must be heard to be known in his power. He is thoroughly evangelical in doctrine; analytical, expository and illustrative in his treatment of his subject, which is made to stand forth, as it were, in bright living characters before the minds of his hearers. His denunciations of all shams are sometimes fearful, while his tender, child-like spirit breathes itself in words of beauty as he sets forth the gentleness of Christ and the winning power of His love. His manner in the pulpit is full both of energy and tenderness. Sometimes he rushes along like a whirlwind in a strain of impassioned eloquence, and anon his pathetic appeals are sweet and gentle and touching as the music of an Eolian harp. Tears and hopes and stalwart faith are engendered by such preaching. In a word, Dr. Ormiston stands out bold and distinctive in his own individuality as an extraordinary man, upholding the banner of faith with the arm of a giant, doing his work heedless of fame, and leaving a record among the foremost of the distinguished and faithful ministers of Jesus Christ.

LEADING THOUGHTS OF SERMONS

The Light of the World.

By Bishop J. W. Beckwith (Episcopal), Georgia.

Ye are the light of the world.—Matt. v., 14.

All conscientious people feel that it is a solemn thing to have responsibility placed on them, for responsibility requires character, and character has influence which sways other people. It follows, then, that the duties resulting from responsibility are three kinds:

I. Men owe a duty to Him who has placed the responsibility on them to carefully fulfil the trust imposed, and to themselves a duty that they may have the satisfaction and reward resulting from its performance.

II. From another point of view, we are bound by our responsibility to see that our actions are of such a character that whatever influence they may exert shall be in favor of right and Christianity. We

speak of man as free, and so he is, but his freedom is circumscribed by certain laws and conditions. He may do some things, but not anything. He has not the power to escape his own sin. He is hedged in by the laws of nature, which are inexorable, and if he disregard them he is punished in a thousand ways. His body is filled with aches and his mind with discontent. Place your hand in the fire, and a sharp pain compels you to remove it. It is God's warning against the violation of natural law.

III. Neither can man violate the civil law of his country with impunity. Every citizen has given a portion of his natural liberty, and a code of civil laws has been compiled, having for its object the preservation of peace and the dispensation of justice among men. Man is constrained to obey the civil law, which has been enacted for the preservation of society. If it is of such moment that the civil and natural laws be obeyed, how much more important that the divine law should be unbroken. This divine law is expressed in the sentence, "The soul that sinneth shall die." To destroy or subvert the divine law would be to introduce unholiness into the kingdom of heaven. Men are, then, responsible to God because He is the author of the divine law, to themselves because they have a duty to perform, and to others that they may not be led astray by example.

What a strong and potent thing is example! Christ, born and performing His wonders in the out-of-the-way villages of an unimportant province on the east coast of the Mediterranean, yet wrought a work that has increased as the centuries have flown, like waves from a pebble dropped into the placid bosom of the sea. There were then no steamships, no railroads, no telephones, no electric light, and the art of printing had not yet been discovered. How, then, was He to hand His ideas down the ages? He must perpetually continue the working of miracles or He must organize men into a society and authorize them to preserve and transmit His teachings.

This is what He did. He established a Church and the doctrine of Christianity, and the members of that Church are the agents of God. The Christians of these days are the agencies through which God is working, and we are bound by our oath to do God's will. We are responsible to God, ourselves, and our fellows that that oath be kept. The world is watching us to see whether we will perform our duty, and thus it is that we are the light of the world.

The entire history of Christianity is contained in the individual statements, thoughts, and actions of Christians. It is made up of individual ideas and experiences, and in these consist all the differences between Christianity and paganism. Paganism degraded woman, Christianity ennobled her; and those who scoff at Christianity should go back in memory and picture a bright, innocent form kneeling at a mother's side and recall how she pointed out the way to Christ. What does it matter that some men reason out a plan of evolution that finds man's origin in protoplasm and makes Christ the mere result of matter moulded by custom?

Young men should consider what religion has done. Paganism presented the criminal, but Christ came the Savior of sinners, and His words and example ennobled and elevated society, tempered politics, penetrated human government, and intertwined itself in the morals of the people. All this work is done by individual Christians. We cannot get away from our own influence any more than we can get away from our own lives. What are we doing in this age? Life is real and earnest, and the grave is not its goal. The tide rushes on with the sound of many waters. Yet vice prevails and flaunts in the very face of decency. We see it in the newspaper which, with morbid satisfaction, unveils private vice. We see it in the light literature of the age, and in speculation for which the term gambling would be a dignified expression. It permeates politics, and society is honeycombed by its baleful influence. The heart grows weary and sick in recounting the phases of sin. We must begin work at home, for it is the family that makes the State. It is not enough to tell the child to go to Sunday school and

to church and to study the catechism. Example is wanted as well as precept, and no mind is so quick to discover the difference as that of the child.

Fourteen centuries ago the Roman Emperor Honorius celebrated his victories with a brilliant series of gladiatorial combats, and stern athletes vied with each other in mortal combat to make a Roman holiday. A poor monk from the East was present and sprang into the arena between the fighting gladiators and begged them to desist. The multitude, angered that their sport should be interfered with, stoned him to death. His example lived, for Honorius decreed that gladiatorial combats should no more be allowed. If God so blessed the act of a poor monk, what might He not do for any of us? The admonition then comes to us to do with our might, kindly and bravely, whatever Christ has for us to do.

Gospel Simplicity.

By Canon J. Fleming (Episcopal), London.

The simplicity that is in Christ.—II. Cor. xi., 3.

For true perfection of beauty we turn to nature, and we find its truest perfection and beauty consists in its exquisite simplicity. The pure snow-drop, the painted tulip, the pale primrose—what more beautiful, more refreshing to the eye, what more exquisite in simplicity, and yet they are incomparable. The most exquisite artificial flower that was ever made by the skill of human fingers cannot compare to the pale primrose or the daisy that grows upon the meadow. We apply this principle to *human* beauty. It was this or something like this lurking in the mind of Tennyson that made him write,

> A simple maiden in her charms
> Is worth a hundred coats of arms.

We may apply this principle to our holy religion. There is no more lovely expression in the range of Scripture, nothing more comforting, nothing more refreshing than our text. As the daisy and primrose are to the eye, so is this to the soul, "The simplicity that is in Christ." How refreshing in this deceiving and deceived world of ours to have such words fall upon our hearts from the infallible book of God. It is like a little child. It is as when Jesus would rebuke the ambition and pride and ignorance of His disciples as they disputed by the way, and took a little child and set him in the midst of them and made him preach a sermon which they could never forget. This simplicity of our holy religion is

I. In its doctrine. All doctrine is derived from Christ Himself. That which characterized Christ most of all was His exquisite simplicity. Never man spake like Him. He often spoke deep and profound things. We have from His lips heights which no man can reach, depths which no man can fathom, lengths which no man can span, and breadths which no intellect can grasp, yet this arises more from the infinitude of the subject, than from any lack of simplicity in Him who expounded it. In the whole range of literature there is nothing to compare with the simplicity of Christ in His own words and in His own teaching. He would take up the lily that was sleeping at His feet or point to the birds that were careering over His head, or to the grapes that were clustering as they walked through the vineyards, or to the little sparrows exposed, it may be, for sale at corners of the streets of Jerusalem, or near the temple, where the poorest worshipper might be able to buy them in order to sacrifice, and as they were caged He said, speaking to His disciples, "Are not five sparrows sold for two farthings?" —that is, two were sold for a farthing, and if the purchaser doubled the bargain, a fifth sparrow was thrown in—yet that fifth sparrow is not forgotten by God, cannot fall to the ground without the knowledge of your Heavenly Father. And the sermon that He preaches to us and to all time from that fifth sparrow is, "The very hairs of your head are numbered." What comfort to us is this lesson thus simply taught? What more exquisite in the doctrine of Christ than His own invitation, "Come unto all ye, &c?" What more simple or more grand than this, "If any man sin we have an Advocate, &c." What more wonderfully simple than when

the poor Philippean jailer was struck and convicted of sin, and cried, "What must I do to be saved!" than the simple, direct, plain, undisguised answer, "Believe in the Lord Jesus Christ, &c."

There are many things in the word of God beyond our ken, as the existence of God, the origin of sin, the Resurrection, &c., but we are thrown back on the simplicity of faith, which is here called "the simplicity that is in Christ," or upon those words of Moses to the Israelites, "Secret things belong unto the Lord, &c.," and the key to the whole is, "Even so, Father, for so it seemed good in thy sight."

II. This simplicity applies to obedience. That which God enjoins upon us. When God by Jesus would teach the world the most royal law of greatness and obedience it was this, "Thou shalt love the Lord thy God with all thy heart, &c." How could we ever find anything more wonderful as a compendium, as a summing up of our practical life and our relations to God and our relations to each other, of that obedience which grows out of doctrine and that practice which comes out of faith? Nay, our Lord summed it all up in one word, "Love." And if anyone asks, How shall I live? God does not give many directions, but simply says in a line, "Do all to the glory of God." What a wonderful direction for the regulation of our daily life! And to the question, How shall I regulate my soul as well as my body? God gives a direction which covers it all, "Whatsoever is not of faith is sin."

III. Simplicity in our worship. When Jesus stood confronting the poor sinful woman, half ignorant, half enlightened, having some idea about how to worship God, but thinking it was all dependent on this mountain or that mountain, he said to her, "Believe me the hour cometh, &c." "God is a Spirit, &c." Of social prayer He says, "Wherever two or three, &c." Of secret prayer, "Enter into thy closet, &c." Some of the simplest and shortest prayers are the most wonderful, and the shortest prayers of all. Thus, "God be merciful to me a sinner," "Lord remember me, &c.," "Lord help me." And what surpasses the Lord's Prayer for the exquisite simplicity that is in Christ? Man loves novelty —novelty in everything; novelty in religion, in doctrine. He needs to be recalled from it all by the simplicity of Christ—no images, no crucifixes.

Be simple in everything. Simple in your repentance towards God. Simple in your faith towards the Lord Jesus Christ, simple in your mutual intercourse one with another. Simple in all the work that you are honored and permitted to put your hand to for the Lord in the vineyard. Simple in your alms-giving, simple in your worship and service. If simplicity is lost, spirituality is in danger of being lost. Allow not yourselves, then, to be removed from the simplicity that is in Jesus Christ.

Sowing and Reaping.

By Henry B. Ridgeway, D.D., Professor of Historical Theology in Garrett Biblical Institute (Methodist), Evanston, Ill.

I sent you to reap that whereon ye bestowed no labor; other men labored and ye are entered into their labors.—John iv., 38.

The divine teacher enunciated in this passage the important principles that the work of the past may be considered as a preparation for the labors of the present and the future, especially as relates to the kingdom of God. In the formation of the earth we see God's process, by which the successive strata has each in turn become the foundation of what followed, until the work was accomplished, and the earth's surface was fitted up for the habitation of God's highest creature—man. So, too, the growths of each season were not absolutely new beginnings, but the working up of an old hidden life: "Thou renewest the face of the earth."

Man's alliance with the earth as a physical being was seen not alone in the adaptation of the earth to be his dwelling place, but in the likeness which his animal structure bore to the lower creatures of God. In the preservation of mankind as physical beings, the same law of continuity might be traced in the crossings, interminglings and migrations of the different races. Continuity is also

seen in the indications found in the earth that it was designed for the home of an intelligent being. The deposits of coal, the formation of marbles, metals, and gems of varying textures and colors, the presence everywhere of order, form, color and beauty; the wondrous heavenly bodies in the midst of which man was set, with their steady shining and regular motions, all prophesied the coming of a being who in this addition to His physical capacity should have power to subdue and enjoy the earth.

As God was one, so all His works are a unity. We might expect, therefore, that the unfolding of mind would follow the same law of continuity—that one generation would stand upon that which preceded it, and so the last upon all which had gone before. Thus the latest times would inherit the intellectual, moral, and religious results of the ages. Here, then, lies the province of history. It is such a narration of the facts of the past, with causes which produce them, and the principles deducible from them, as will render the facts available for the improvement of the present and succeeding generations. As God was the great cause—first, last, midst—no history could be truly presented which did not represent Him in all the movements of the world. In an important sense all history, if correctly written, would be religious. Still there is a field which especially pertains to the Christian historian. This function has to do, in relation to Christ and His salvation, what the general historian did in relation to the universal actions of a divinely created and superintended race.

In the work of historical theology the law of continuity in the history of the Church is explained. The staple doctrines which were embodied in the Nicene Creed of A.D. 225, which were defined by Augustine a century later, were transmitted through the Church of the mediæval age, and were reaffirmed, freed from additions and perversions, in the Reformation of the sixteenth century. Again lost sight of in their quickening power, they were preserved among the solitudes of Herrnhut by the Moravians. Zinzendorf kindled his flame at Luther's altar, and again John Wesley at the altar of Moravianism, and still again Schleiermacher, who turned back the tide of German rationalism, was nurtured in youth among the simple, believing Moravians. Thus there has been a succession of faiths.

Protestantism has its stages of progress and retrogression. Originally the recoil of individual freedom from the despotism of a vast centralized hierarchical power, it undoubtedly ran to some extremes. Personal liberty too often became license for the wildest religious and social vagaries. All reverence for antiquity and paternal authority was endangered. Numberless sects and divisions, groundless save in the heated imaginations of men ignorant of all precedents, sprung up. But at length a time of healing had come, a time of the gathering of stones together: a time in which the inquiry through all the ranks of evangelical Protestantism was passing—not wherein do we differ, but wherein do we agree, and upon what ground may we stand and act together! A magnificent objective Christianity sprung up, not simply in the consensus of doctrine and practical missionary zeal, but also in the organization of the Evangelical Alliance of Europe and America.

The doctrinal basis of the Alliance was substantially the creed of the Evangelical Protestant Church, and constituted the inheritance into which we have entered. Shall we prove faithful to our possession?

WHAT CHRISTIANITY HAS DONE.

A few points in summing up:

1. It should be recollected that the doctrinal statements which had come down to us were not settled in the way of unmeaning compromises, but in an exact use of terms. No man, whatever his attainments or sense of liberty, can hurriedly turn away from the deliverances of the men who made them.

2. The very wealth of Christianity for the intellect, heart, and life, had gathered about the great doctrines and usages bequeathed to us by the fathers.

3. Nor may we overlook what the faith of the Church has cost in the sacrifices of those who preserved it. It was no small consideration that the doctrines of our

holy religion, that the great boon of liberty and conscience, that the rich treasure of a free Church in a free State, have been purchased and bequeathed to us through the sufferings of thousands upon thousands of the noblest of hearts that ever throbbed with divine or human life.

4. We must be struck in such a review as this with the stability of the doctrine and Church of Christ, as a ground of hope and encouragement. The element of stability is a fundamental element of work and happiness.

The Divine Likeness in God's Children.

By H. C. Morrison, D.D., Chestnut St. M. E. Church, Louisville, Ky.

But I say unto you, Love your enemies, etc.—Matt. v., 44, 45.

The law of likeness is the same in nature and grace. The child bears resemblance to the parent. The likeness can be detected in the features, manner, bearing, voice. So, when one claims to be born of God, we expect to see in him some feature of the divine character. If he is "born from above," there will be some heavenly pencillings upon his life and character. And if there is nothing in his character resembling the divine, then we doubt his sonship.

I. The text suggests the features of the divine character. "He causeth His sun to rise on the just and on the unjust." He acts from His own inherent beneficence. He acts from the fulness of His own love, not from the conduct of the man whom He blesses. The blasphemer needs His rain and sunshine as much as the saint, and He gives him blessings according to His need. The sun is His. Human life depends on the sun. God "maketh it rise." He "sendeth rain." These blessings are not drawn out by the virtues of the good. They come out from the fulness of the divine nature. It is the overflow of God's goodness. Nor are these blessings forced back or prevented by the vices of the wicked. The blasphemer may curse the sun as it rises, and follow it and curse it till it is going down, and it will come to meet him next morning with a smile. He may curse the clouds, and yet they come again when his fields are thirsty. God's beneficence meets our ingratitude at every point and mocks it with a smile.

II. Here we see the divine features. We are to act as God acts. "Love our enemies." Do good from our own inward purity and excellence. Get such inward resources as will enable us to do good to an enemy as well as a friend; even as God sends His rain on the evil as well as the good. God gives the bad man a blessing because he needs it. Your enemy may need your sympathy and love more than your friend needs it. And there is a moral power in an act of kindness, especially when that kindness is unexpected. Many a soul has been awakened to nobler impulses and to a better life by a simple act of kindness from a fellow man.

III. To what extent are we to love our enemies? Certainly not as we love ourselves. We are to hate none, but love all; and love every man in proportion to his relation to us. And though the "enemy" be in the outer circle, yet we are to love the race, and that includes him.

The little child prefers perfect fruit. But when that is scarce, it knows how to divide between the good and bad in the same apple, and it loves and appropriates all the good. Perfect character, like perfect fruit, is scarce and rare. But when we find a man with sour spirit let us lay him up, and bring the mellowing influences to bear on him, and thus sweeten and improve his soul. The man with a defective side to his nature may be found to be a valuable man in another direction. Let us hold on to every man by the power of love, so long as there is anything good in him to love. There is but one species of character that is hopeless, and that is the hypocrite—like the rosy apple with rotten core—having a fair and pious exterior, and yet inwardly corrupt.

IV. *Our love must take form.* God's love is not a mere mass of affection sealed up in His own bosom. But it takes form. It is visible everywhere. It has rain drop form, and sunbeam form, and snow flake form, and ten thousand forms, and in these forms that love meets us just where we need it. So are we to love our enemies,

and put that love in form. Pray for them, wish them well, do them good, and make our beneficence meet them and bless them at every possible point in life. Thus we will prove that we are children of our Father which is in heaven.

The Attractive Power of the Crucified Saviour.

By Rev. C. H. Spurgeon (Baptist), London.

And I, if I be lifted up from the earth, will draw all men unto me.—John xii., 32.

This Christ said of His death, the manner of it, and its universally attractive influence. The worst thing that can generally happen to a great religious movement is the death of its leader, especially if his death be a disgraceful one. But Christ derived His highest influence among the sons of men from His ignominous death.

I. *The attractive power of the crucified Saviour.* The attractive force is *Himself*. This is the only thing by which we wish to attract our fellow men. Others may seek to attract to a Church, and it is well that *they* partly shave their heads, if it were done to show their mental condition. To draw to a Church may satisfy a zealous bigotry, but to draw to Christ can alone satisfy a living and loving Christian man, and can alone save a soul.

II. *How it is exercised.* "And I, if I be lifted up, etc." This reads like poetry. There are degrees of drawing. The world is sprinkled with Christ's influence. There are nerves in the world, and one touched affects the whole. There is an unbroken unity in the human race. If all are not drawn so near to Christ as to touch Him and be healed, yet they *are* drawn. All India to-day pulsates the power of Christ. Sir Christopher Wren's battering ram did not shake down in a day the walls of old St. Paul's Cathedral, but they had a daily disturbing influence upon them, and at last they tumbled like an avalanche. Such is the influence of the cross of Christ.

What is the force that draws men? Some people say it is *light*. Yes, give people light, but all are not drawn to Christ by light; some are driven from Him by it. Turn the electric light upon some men's minds, and let them see themselves. This will increase their responsibility, often tend to deepen their hostility, and would not win a soul.

Men are won to Christ by the force *of love*. What a power is pure earthly love. Because of a mother's love the child in the cradle has been her lord, her despot, governing her supremely. I could stand against God's thunders, but not against His love. Christ's power lies in His irresistible love. It is a deep swift current that bears everything before it. What a blessed thing to be perfectly at rest, desire fulfilled, dread removed, hope excited, faith abiding on the rock. This Christ gives to everyone who believes in Him. Whatever your age, state of mind, hardness of condition, Christ's love is large enough to embrace you all.

But the main drawer of men to Christ is *His* sufferings. In the old martyr days, it was the death of martyrs at the stake that made England Protestant. Christ's death on the cross is the great nail fastened in a sure place, on which we are called to hang all our eternal hopes. What power there is in *that* suffering! It secures the soul—that is what it needs. Christ draws men to Him by the *instrumentality of other men.* He "hath committed unto us the word of reconciliation." Not to "us" ministers exclusively. Others can preach with their mouths, feet, holy life and loving words. These will help to draw men to Christ. He will do the rest. The union to Him may be slight at first, but He knows how to strengthen it and develop it into the bonds of everlasting love.

III. What *the text evidently implies.*

1. The text implies *that men were far off from Christ to begin with.* Philosophers used to get angry at preachers for saying that men had original sin. Now philosophers tell us that we have inherited all the desires and vices of our monkey parents and of all the various animals from which we have descended. So we do not start like a sheet of white paper, as the bolder philosopher told us, but somewhat as the new philosophers teach, only they add inventions of their own.

2. The text implies that *men would not come to Christ unless He drew them.* Man's native free will ruins him, for through it he chooses evil and continues in it. Sheep may come back to the fold after they have wandered, and a bird may seek its cage, but man never comes back until the divine drawing is applied. Then and then only he begins to wish to come.

3. Our text teaches us, that *if we feel ourselves drawn the wisest thing for us to do is to yield.* Christ asks nothing of us but that we be willing to open our hearts and receive the blessing. Faith is a very simple act. Its difficulty is its easiness. Paul said, "The word is nigh thee; even in thy mouth." The proper thing to do is to swallow it. The Gospel is on the tongue. Why not swallow it now and let it go down into the lower parts of our spirit, and there let it abide forever. If God's precious truth get a grip of us, it will hold us in time and eternity.

Bethesda.

By Rev. O. P. Gifford, Warren Avenue Baptist Church, Boston.

And Jesus said unto him, Arise, take up thy bed and walk, &c.—John v., 8–14.

This is the parable of the Good Samaritan in real life. The priests and Levites go by on the other side, eyes fixed on the temple, thoughts on forms, leaving this man in suffering. The religion that doesn't turn the face downward toward the suffering as well as up toward God is little worth. The religion that is all temple and no Bethesda is a farce. Christ comes this way, seeks the temple by way of the pool—helps a man before He can worship God. But the pool was only on the way to the temple. There are two wrong ways—all temple or all pool. The right, the Christian way, is the temple *and* the pool. There is a lesson for the individual. Stop and help the poor man in a difficulty ere he succumbs to temptation. There is a lesson for the State. Help the needy one before he becomes a criminal. I see in this narrative:

I. A picture of the world's sorrow.

The five porches are crowded with a multitude of sick, blind, &c. The world is but a Bethesda, having five porches—infancy, childhood, youth, middle life and old age. Every porch is filled with a multitude of sick, blind, halt, withered. We have to build with one hand and fight disease with the other. The flesh is stored with suffering, and the bodily pain is but the shadow of the mental agony within, and deeper than all is the soul suffering. All this is an effect. The suffering of body, mind and soul is but the first fruits of sin. What lies beyond the judgment God only knows.

II. It is a picture of selfishness. "I have no man when the water is troubled to put me into the pool." The man was suffering for his own sins, and yet blaming others for not helping him. There is much of this in the world. But the world is selfish, "I have no man to put me in." He was not in the social or ecclesiastical "*ring*," or some one would have helped him. That is not all. "While I am waiting, another stoppeth down before me." We see this exemplified every day in all grades of society.

III. It is a picture of Christ's power. Into this suffering Christ comes. He wants to know but one thing: "Wouldst thou be made whole?" and the man begins to grumble about others. He is a rare man who can talk of his own needs and not of his neighbor's shortcomings. But through the complaint Christ catches the longing for help. Quick comes the command—no argument—"Arise, take up thy bed and walk." "Impossible!" says the natural man, but the command carried the power. "With God all thing are possible." Too many forget this command. Walk; face the future; go in the strength that God shall give. Believe and do what Jesus the Master teaches, and the rest will take care of itself. Christ commands for the future, "Go and sin no more," "lest"—and that "worse thing"—that persistent sin after forgiveness! that is crucifying the Son of God afresh and putting Him to an open shame. Let sin have no more dominion over *you.*

Self-Confidence Useless.—God gives me a taste of what He will do and takes it away, to let me see what I cannot do.—Adam.

Christ's Great Ideas.

By H. M. Scudder, D.D., Plymouth (Cong'l) Church, Chicago, Ill.

It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life.—John vi., 65.

Christ came into the world to introduce three great ideas, into which all His teachings could be classified.

I. The first was simple in form and sublime in sentiment; He came into the world to teach that God is our father, and urged that idea continually. Over all things was a sustaining power, and this over the most precious of all truths in regard to the being of God. The only prayer Christ ever taught began, "Our Father which art in heaven."

II. The second great idea that Christ teaches was that He came into the world to teach the ideal of a true man. No one else ever did that or had ever attempted it—even in outline. He could tell us what a true man was because He was Himself a true man. Eighteen centuries have criticised that life only to render it more radiant and excellent.

III. The third great idea of Christ's teachings was that He came to the world to introduce the perfectibility of sinful man. No one had so clearly shown that man was a sinful being, or been more outspoken in regard to the awful consequences of wrong doing, and yet He affirms that fallen humanity can be lifted up and made holy. Sin was an obstacle to eternal life, but Jesus Christ had pledged Himself to remove it. He promises that if we will come to Him our sins shall be forgiven; that they shall be flung far from remembrance into the backward depths of space. His words will live and never change.

ADDRESS TO THE GRADUATING CLASS—THE BATTLE AND THE VICTORY.

By Noah Porter, D.D., LL.D. (Cong'l), Yale College, New Haven, Conn.

Young gentlemen of the graduating class: The occasion lends eloquence and force to the words which I have selected as my theme. You can be no strangers now to the truth that life is a contest. Some of you may have sought to hide this fact from your thoughts for a while, or to defer the full realization of its import, but it has come upon you at last in the trials of these parting days and in the slow but certain anticipations of dawning manhood.

Under these circumstances we have invited you to this place of daily worship to listen to the words of exhortation and encouragement, that you may make the contest of life a contest of faith, and by so doing make it a contest of hope and victory.

I. We charge you to dismiss the impression once for all that *faith is less needful now than in former days for the advancement of the race in knowledge and culture and morality.* This fair civilization in which we rejoice, these quiet homes, the palaces of industry and science and letters, this established law, this peaceful security, these softened manners, this free government, this elevated and controlling public sentiment, have been wrought for us by the fires of martyrdom, the shock of the battle-field and the patient labor of many a hero of faith whose name for man is perhaps written in water, but shines in the book of God's memory in characters glowing with light. There are men who call themselves students of history who would have us believe that the continuance of these blessings is assured without the continuance of the faith which produced them; that Christian civilization will remain and flourish as firmly and as beautifully without faith as with it, and that a community of millions of men shall be as strong and as fair without faith in the living God as with it, or with a so-called faith that makes confessed ignorance the test of its piety and negation the glory of its creed.

II. It is equally true *that for individual welfare faith is equally necessary.* Culture can do much for man, especially when it

applies the lessons which Christian unselfishness and refinement have required generations to mature and master. Culture, when it abjures faith and denies Christ, may make a fair show of personal purity and honor, of self-respect and public spirit, of high moral aims and chivalric and courteous manners. Literature and art, also, may be animated to a large extent by a healthful moral energy and inspire their devotees to noble sentiments, to philanthropic sacrifices, to refined courtesy and a self-denying life. But the individual soul still requires a life-giving energy such as culture and letters can never impart, for the conscience in the crises of its inner and outer life, for the temptations that hold them, which shake a man's integrity to the centre, under the awful strokes of overwhelming calamity, for the solemn hour of approaching death and along the solitary pathway which conducts the lonely spirit to the presence of the living God. For all these exigencies of our human life faith is as much needed now as ever, and there are reasons why to the thoughtful man it would seem to be more needful now than ever before.

III. Dismiss, too, the conceited and cowardly thought that the *control of faith is more difficult at present than in earlier days, especially for educated men.* Faith has always involved a battle, and it always will, and for that matter so has unbelief. The question is not and never has been, Which will you reject because it is free from difficulties? but Which will you believe as between the more and the fewer, the greater and the less? Remember always that the difficulties of denial must be assumed by the man who is overcome by the difficulties of faith. Atheistic science overcomes the imagination with the mystery and the uselessness of a self-existent Creator, and thinks it quite enough to pose our theistic faith with the greatness of its mystery. But atheistic science forgets that the reason finds greater difficulty in accepting a self-existent universe in which there are spirits, without a supreme intelligence to give it order, or will to give it force, or love to fill it with blessings. It may be that science and philosophy have in these times started new questions and raised new objections, but whatever difficulties they have made for faith they have made manifold more for unbelief. Criticism finds new problems in its enlarged knowledge of ancient history and life, and now and then reverses traditionary opinion, which has been held sacred for ages. But every flash of its torch which serves to deepen some minor shadow in the recovered past casts a more brilliant light upon the central object of the Christian's faith and hope. If the creed of the Christian Church is less confident in respect to many points over-esteemed essential to faith, it is more assured, more united and more fervent in respect to those commanding truths in which the Christian lives and loves and labors and dies. It is not scientific demonstrations, nor miracles, nor a voice from heaven which is needed now so much as manhood and self-sacrifice, the aggressive and fervid spirit, and, above all, the Christ-like consecration which befit the simpler and stronger views of Christian truth, the more catholic conceptions of the kingdom of God, and the more enlightened views of the Christian life, which are the joy and honor of our theme.

IV. Remember, too, that as you *make this faith your own, you lay hold of eternal life.* Of that life we know but little in its details, for we cannot anticipate many of its experiences. It is enough that we know that it is near enough to permit us by faith of our daily life to scatter those earthly seeds in a heavenly soil, the product of which shall bloom with flowers and glow with fruit that shall be immortal.

How near that life may be to any one of you you know not, but you cannot doubt that it possibly may be near, since the experience of that bright Saturday in October last, so bright and sunny as to seem to exclude all thought of sadness and death, when the gayest of your company exchanged one life for another, as it were, in a moment. I shall not soon forget the experience of that day, nor its lessons concerning the nearness of the earthly to the immortal life. I would fain believe that this event has brought the eternal life nearer to the minds of

many of you and elevated your aims and hopes with respect to the hopes and activities and aims of the present. If the year that is now closing has been to many a year of moral thoughtfulness and earnest reflection and spiritual resolve, it has been no less a year of conscious progress, of cheerful activity, and of manly enjoyment. You are so happy as to be assured that your college life has been a life of more than usual success and satisfaction, and your prospects are more than usually flattering for a career of usefulness and of honor. What more can I wish for you than that each and all of you may "fight the good fight of faith and lay hold of eternal life?" With these words I bid you an affectionate farewell.

THE COMPOSITION OF GENESIS—NO. II. THE DIVINE NAMES.

By Talbot W. Chambers, D.D. (Reformed Church), New York.

It is now more than a century since attention was first called to a difference in the use of the names of God in Genesis. It was a Roman Catholic physician named Astruc, who in 1753 published in French an essay maintaining that the book consisted of two great memoirs, which are distinguished from each other by the fact that the one employs only the name Elohim (God) and the other Jehovah (Lord). These are distinct and independent documents which subsequently were incorporated into one narrative. This view has been taken up, enlarged and modified by subsequent writers, and is now said to be admitted by the great majority of Biblical scholars, especially since it is claimed that there are corresponding variations in the style and language and contents of the two documents.

Of course there can be no doubt that the surface indications prove this theory, but whether it can be consistently carried through is very doubtful. In a matter of so much importance it does not answer to be governed by mere names, however eminent, but one must test the question. To do this does not require a knowledge of the original languages of Scripture, for no one disputes that in the points at issue our authorized version is correct. Let us take the first instance—viz., the comparison of the first chapter and verses 1–3 of the second with the remainder of the second chapter and the third. In the former we find only the name Elohim, a term which expresses deity in general, and can be used of the gods of the heathen. In the latter we have Elohim supplemented by Jehovah (Lord), a sort of proper name signifying the one true God who has revealed Himself to His people, and therefore a name which cannot be given to any other being. So, then, the one section is Elohistic, and the other Jehovist-Elohistic, but these cannot be mutually exclusive, nor is it at all apparent that they are the product of different authors. The single name (God) was appropriate when the writer treated merely of the creation as an act of power and wisdom, but when he came to speak of human history the double name (Jehovah God) was the more suitable, because then the question was not of the mighty One who is over all, so much as of the absolute One who makes Himself known to man and enters into covenant engagements with him. Hence, while it is probable that these two accounts originated independently and were for the first time united together by the compiler of the Pentateuch, yet we are not shut up to this conclusion. The varied use of the divine names is by no means inconsistent with the view that both narratives were the work of one author who wrote at different times.

It is further to be observed that even in the second account there is an Elohistic passage—viz., the conversation between the serpent and the woman (ii. 1, 3, 5). Now it will not do to say here, as Welehausen does (Bleek, Einleitung A. T., p. 66), that the use of the name Jehovah would have been (*unschicklich*) unsuitable. Where is the evidence of any such fact? On the contrary, the occurrence of this

name in the centre of an otherwise Jehovist-Elohistic narrative shows that the writer was not unable or unwilling to use either term, and it is impossible to build upon this usage a theory that each account was wholly independent of the other. Whatever the author's reason was for saying God here and the Lord God elsewhere, it is beyond question that he used both names, and by both denoted the same being.

THE CHRISTIAN MINISTER AS A PASTOR.

By R. S. MacArthur, D.D., Calvary (Baptist) Church, New York.

No. III.

Third, The minister as a pastor. This part of my subject alone is worthy of a whole paper; it must be passed over hurriedly, however. I cannot exaggerate my conception of the value of pastoral work.

The pastor should be personal. I do not say this as a mere truism; I do not say this as mere tautology. You will soon get my meaning. Pastoral work is "the cure of souls." I like that phrase, "the cure of souls." Pastoral work is work pertaining to the cure of souls. The French word Curé, to denote a pastor, a rector, is profoundly suggestive. In doing his work in curing, caring for souls, the preacher must include his pulpit work also. "The cure of souls" is the main work of the pulpit. Where it is not done the pulpit had better be pulled down. The pastor is to feed the flock of God. "Feed my sheep," "feed my lambs," Christ said to Peter, when restoring him to his lost place. The original word includes both food and care. Let it not be forgotten that a good sermon is an important part of the pastoral work. Many a preacher does good pastoral work who seldom goes into a home in his parish; he would do better work if he often went into every house. We need both. Nine men fail as pastors, in this latter sense, for every one who fails as a preacher. In the morning study books, in the afternoon study homes and hearts. Men have been influenced more in a ten minutes' call than in ten months of preaching. You can do more to attract children—whole families—to yourself, the Church, and the Lord in a wise call than in any other way. Individuals and families are lost to the cause in this city for want of this work. Every pastor ought to make at least one call upon each member of his Church and congregation each year. It is work; it is very hard work, but it is paying work. You need not do it; you need not wash your face, but you must suffer the consequences in both cases. Any earnest pastor can make at least a thousand calls each year. The man who fails here is losing power everywhere.

He should be tactful. This word is not in the dictionary. Tactless is; so is tactless more common in our lives. Tactful ought to be in our pastoral work, whether it is in the dictionary or not. Tact and talents are sometimes contrasted. The fact is tact is talent, and often talent of the highest order. Macauley speaks of it as "that nice discernment which manifests itself in adapting one's words and actions to circumstances." Surely that is talent. Apart from the grace of God there is nothing the pastor more needs. What shall be done in this home? Shall I have prayer? What shall I say to this business man in his office? What to this woman on her sick bed? What to this nervous, timid, dying child? If cleverness, dexterity, skill, knack and tact are ever needed in this life, they are in pastoral work. Tact, as the derivation of the word implies, is just delicacy of touch. The watchmaker acquires tact, in its primary sense, by effort and experience. The pastor can acquire it in the same way. When Sir Isaac Newton was asked how he had discovered the true system of the universe, his answer was, "By continually thinking upon it." Lord Chesterfield, in

a letter to his son, said that any one of fair ability may become an orator.

Pastor tact is worthy of the effort. The fundamental law of etiquette is the golden rule. Christ must have been courteous. No reason for being a boor because one is a minister. A gentleman is a *gentleman.* Christ was such.

The pastor must also be spiritual. This is first, second and third. This characteristic of the pastor must never be absent. The man is more than the sermon, more than the pastor. Christ must speak through His lips, and look through His eyes. This life must be hid with Christ in God. He may not always talk directly on religious subjects; in our modern time boarding house, or because of some family reason, it may be impossible to have prayer in the family. But a gentle, loving word can be spoken for Christ. The child may be kindly remembered; a passage of Scripture may be repeated which shall come like the benediction of heaven upon weary and troubled hearts. If Christ, the Rose of Sharon, be in the heart, the perfume of His presence will fill all the atmosphere in which we move.

The office which has been filled by the laborious Peter, the majestic Paul and the Seraphic John, and by scores of the noblest men who have ever blessed the world with their presence; the office which today is filled by some of the best men beneath God's stars, needs no vindication from me. God honors us; let us be true to our calling and to our Lord. There is no nobler motto than this: "Whosoever saveth his life shall lose it; and whosoever shall lose his life for My sake shall find it."

THE SWORD OF THE SPIRIT.

By Robert T. Middleditch, D.D. (Baptist), New York.

This designation of the Word of God is not commonly present to our minds. With much veneration for the Scriptures and with a firm conviction of their indispensableness for the conversion and edification of men, we forget that the Word of God is the great instrument for conquest. This sword idea is presented to us not only in the Epistle to the Ephesians, but also in that to the Hebrews. "The Word of God is quick and power, and sharper than any two-edged sword, piercing even to dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Very appropriately is the Word of God designated the sword of the Spirit. Recognizing the agency of the Spirit in the inspiration of the Bible we may call it His sword as we see that He forged it, that it is designed for spiritual work, and is His own weapon for that work.

In ancient times the sword was so nearly the sole weapon of warfare that to be a good swordsman was the grand aim of soldiership. To gain the ends for which the ministry exists there must be ability to wield the "sword of the Spirit." In other words, the power of an evangelical pulpit is in its knowledge and application of the Word of God. There may be a few instances in which long continued popular favor has been given a man whose preaching is not markedly Scriptural, but the preachers who to day are most widely influential for good are those who quote most largely from the Word, and draw illustrations most frequently from it. Whatever may be ascribed to special gifts, facility and tastefulness of expression, voice, gesture and graces that make a speaker attractive, beyond all these, permanent acceptability is found most certain where the Bible is most honored. Jesus took no other weapon to confound Satan, and the evangelists show us how constantly He appealed to the Scriptures to combat those who doubted His mission or cavilled at His doctrines. Apostles and Reformers found in the Word their power.

The wonder is that in all Churches there is not a more careful scrutiny, as to the acquisition of Scripture truth by candidates

for the sacred office. A young man seeking admission to the bar must give proof of a knowledge of law. "Blackstone" and the "code" must be familiar to him, but, in entering the ministry, while there may be a careful inquiry as to his attainments in Hebrew and Greek, and an almost microscopic investigation as to his doctrinal views, his knowledge of the Book may be superficial or jejune. Many a Sunday school teacher, plodding for a few years over the international series of lessons, undoubtedly possesses far more knowledge of Scripture than many who are ordained as teachers of the Word.

Only the Spirit can make preaching efficient, and if we will not use His instrumentality we cannot expect His favor. Paul admonished his brethren to "take . . the sword of the Spirit." So now we need to take that sword and trust it. Want of faith in the Word of God will account for small success in the ministry.

THE PULPIT TREASURY IN THE FAMILY.

WHAT CHRIST BRINGS INTO THE HOME.

No. III.

You know of the man who had a house full of many things, but without the one thing. What did he do but climb up in a tree to see Jesus as He passed! And what did Jesus do but look straight into his face and say: "Come down, for I want to go into your house this day." So down he came at once and went off and threw open the door and brought Jesus into his home; and "that day did salvation come into that house." Salvation in your house, think of it! The Ark of God had to go from Obed-edom's house in a few months; but this never goes out of the house when once it has come in. Oh, then, see that Christ is in it! "Ark of God, come in! My dwelling is humble in Israel; but Thou regardest not the outside. Come in, O Saviour, and abide with us."

This, then, is the one thing you can bring in to the home. A word now as to the result—the wonderful change at home when Jesus is brought in. "The Lord blessed the house of Obed-edom." From the day the Ark of God got standing-room in it, the Lord blessed that house. I think it is Matthew Henry who remarks that the Lord paid well for His entertainment. Yes, He pays well. The blessing of God changes everything at home; even those things which you cannot keep out become changed most blessedly. Sin is one of them, but grace does wonders for the sinful natures at home. It softens tempers. It keeps down selfishness. "It makes the home a little tabernacle of God."

The one thing which is the curse of the home goes out when Christ comes in, and if sinful natures do remain, yet they are kept under by the power of Christian love; and the inhabitants are more quick to mend their own faults than to notice and scold the faults of others. So, too, troubles are a different thing when Christ is in the house, and sickness and even death itself. The troubles are borne more patiently, and the sickness brings out more tenderness, and death is only going to sleep till the morning of life everlasting. A.

A Revolution in the Home.

T. DeWitt Talmage, D.D. (Presb'n).

The religion of the Bible will make a revolution in the family. Those things that are wrong in the family circle will be overthrown by it, while justice and harmony will take the place. The husband will be the head of the household only when he is fit to be. I know a man who spends all the money he makes in drink, as well as all the money that his wife makes; do you tell me that he is the head of that household? If the wife have more nobility, more courage, more con-

sistency, more of all that is right, she shall have the supremacy. You say that the Bible says that the wife is to be subject to the husband. I know it. But that is a husband, not a masculine caricature. There is no human or divine law that makes a woman subordinate to a man unworthy of her. When Christianity comes into a domestic circle it gives the dominancy to that one who is the most worthy of it. As religion comes in at the front door mirth and laughter will not go out of the back door. It will not hopple the children's feet. John will laugh just as loud, and George will jump higher than he ever did before. It will steal from the little ones neither ball, nor bat, nor kite. It will establish a family altar. Angels will hover over it. Ladders of light will reach down to it. The glory of heaven will stream upon it. The books of remembrance will record it, and tides of everlasting blessedness will flow from it. Not such a family altar as you may have seen, where the prayer is long, and a long chapter is read with tedious explanation, and the exercise keeps on until the children's knees are sore and their backs ache and their patience is lost, and for the seventh time they have counted all the rungs in the chair; but I mean a family altar such as you may have seen in your father's house. You may have wandered far off in the paths of sin and darkness, but you have never forgotten that family altar where father and mother knelt, importuning God for your soul. That is a memory that a man never gets over. There will be a hearty joyful family altar in every domestic circle. You will not have to go far to find Hannah rearing her Samuel for the temple, or a grandmother Lois instructing her young Timothy in the knowledge of Christ, or Mary, Martha and Lazarus gathered in fraternal and sisterly affection, or a table at which Jesus sits, as at that of Zaccheus, or a home in which Jesus dwells, as in the house of Simon, the tanner. The religion of Jesus Christ coming into the domestic circle will overthrow all jealousies, all janglings, and peace and order and holiness will take possesion of the home.

TONGUES OF FIRE.

By Rev. E. Paxton Hood (Congregational), London.

No. III.

We remember having heard a dear departed friend tell how, when a boy, he was taken by his father one still, summer evening across the Northamptonshire fields—I believe it was to the little village of Thrapestone—to hear Robert Hall. It was one of those old village chapels, with the square galleries. As in the instance of Chalmers, the place was crowded with plain farmer folk and a sprinkling of intelligent ministers and gentry from the neighborhood. The minister came in, a simple, heavy, but still impressive looking man, one whose presence compelled you to look at him. In due course he announced his text, "The end of all things is at hand; be sober and watch," &c. Quite unlike Chalmers, his voice was not shattering, but thin and weak. There was no action at all, or only a kind of nervous twitching of the fingers; more especially as the hand moved and rested upon the lower part of the back, where the speaker was suffering almost incessant pain. As he went on, beneath the deepening evening shades falling through the windows of the old chapel, his voice first chained and then charmed and fascinated his hearers one after another; the whole place seemed as if beneath a great spell. As he talked about "the end," the spell upon the people seemed to begin to work itself out into an awful fearful restlessness; first one, then another, rose from their seats, and stood stretching forward with a kind of

fright and wonder. Still there was no action, only the following on of that thin voice, with a marvellous witchery of apt and melodious words, but through them "the end of all things" sounded like some warning bell. More people rose, stretching forward. Many of those who rose first, as if they felt some strange power upon them, they knew not what, got up and stood upon their seats until, when the great master ceased, closing his passionate and pathetic accents, the whole audience was upon its feet, intensely alive with interest, as if each one had heard in the distance the presages and preludes of the coming end, and felt that it was time to prepare. My friend used to speak of that never forgotten moment, that summer evening in the old chapel, as one of the most memorable of his life. Thus we have spoken of the eloquence of Chalmers as a rival of Trollhatten Fall; Hall's, on the other hand, was a kind of Niagara in its vast breadth and body, in its measured and nervous cadence. I am not in this saying which was the greater, only that the modes of their eloquence were so different, but in each fulfilling, it seems, to the utmost the definition of Cicero, "a continuous movement of the soul," certainly they were both of them tongues of fire. It cannot be too much to say that of such eloquence we have no living examples. Faith in unseen things, in an unseen world lying normal about us, is at a great remove as compared with what it was to either the audience in the Lammermoors or in the Northamptonshire village. Even the coarse drover had probably no barrier to put against the preacher excepting his wicked life, and that the fervent earnestness of the preacher overcame, and he found his conscience arrested, and his feelings wrought upon. The hearer's feelings really assisted the great preacher's words.

It may be questioned whether purely intellectual preaching, preaching which reasons and refines, has ever had this power. In the instances to which we have referred it was the soul within the speaker which made his words move over the souls of other men as with the power of a necromancer. Such eloquence as we have in our own day seems never to be of this order, although worthy of that characterization finely given by one of our recent poets; but we confess we could never see its justice as applied to the statesman to whom the lines were a compliment:

"An eloquence, not like those rills from a height
Which sparkle and foam, and in vapour are o'er,
But a torrent which works out its way into light
Through the filtering recesses of thought and of lore."

But the "filtering recesses of thought and of lore" are the impediments to that eloquence which speaks immediately to the soul, and to those movements in the atmosphere of the mind which create tempests of feeling in the hearer. Reference has often been made to a passage in the writings of Fenelon, in which he contrasts the style of Cicero and Demosthenes, as illustrated by the effect they produced: Cicero extorting from his hearers the exclamation, "O, le bel orateur!" Demosthenes, on the other hand, extorting from his, "Allons! bettons Phillipe!" And the contrast is suggested for the purpose of showing that the preaching which is most worthy of admiration and imitation is that which, in the spiritual world, produces an effect like the words of Demosthenes on the Athenian mind. Thus the orator of the Church of France, of whom France is still most proud, is Bossuet. I never read a word of this great preacher which for a moment touched me; I cannot conceive of him as a tongue of fire. He appears to me eminently fine, artificial, rhetorical, although Mr. Hallam, in his "Literature of Europe," speaks of him, in the strongest terms of praise, as "The eagle of Meaux; lordly of force, fierce of eye, terrible in his beak and claws." Much more aptly, it seems, does Archdeacon Hare describe him when he says, "To me Luther, if we take the two masses of his writings, which display different characters of style according to the persons and objects they are designed for, in the highest qualities of eloquence, in the faculty of presenting grand truths, moral and spiritual ideas, vividly and clearly, in words which elevate and enlighten men's

minds, and stir their hearts and control their will, seems to be incomparably superior to Bossuet; almost as superior as Shakespeare to Racine, or as Ulswater to the Serpentine; in fact, when turning from one to the other, I have felt at times as if I were passing out of a gorgeous, crowded drawing-room, with its artificial lights and dizzying sounds, to a run up a hill at sunrise." This is the verdict of a most competent witness, and it is not only true of him who is called "the Eagle of Eloquence," but it is true of all pulpit styles in which the preacher aims especially to be an artist, and to dazzle his hearers' eyes with the gorgeous displays of teeming fancy, rather than to touch their consciences by some live coal from the altar—in a word, to be to them a tongue of fire.

THE CHAUTAUQUA SCHOOL OF THEOLOGY

During July the Dean has been making an extended tour, visitlng Assemblies, at Monona Lake, Wis.; Clear Lake, Iowa, and Mahtomedi, Minn., and conducting schools of theology at Mt. Lake Park, Md., and Lake Bluff, Ill.

In each of these schools excellent results were attained and great interest was aroused in regard to the general work of the C. S. T.

At the Assemblies as well as at the Schools the Dean conducted a class in the Department of New Testament Greek, using his "Short Method."

At Monona Lake, Wis., nearly two hundred persons were in attendance upon the first lesson and nearly three-fourths as many continued to the close.

The enthusiasm was unbounded, and fully illustrated the fact that a *popular* interest in the study of New Testament Greek is developing throughout the country.

Dean Harper, of the Department of Hebrew, is succeeding finely with his school at Chautauqua. One result will be a large addition to the membership of the C. S. T. in this Department.

The General Secretary's Report, to be made to the Trustees at their annual meeting at Chautauqua, contains the following items of information concerning the distribution of students in the larger departments:

I. New Testament Greek, 106.
II. Practical Theology, 100.
III. Doctrinal Theology, 64.
IV. Hebrew, 30.

Number of different students in the school, 215.

The Dean has in press—to be published at once—six of twelve lessons in New Testament Greek, designed to serve as preliminary to the Beginners' Course in his C. S. T. Department, and to be known as the

KINDERGARTEN LESSONS.

The Instructions will be conducted on precisely the same principles as in the other Department Courses.

Laymen, Normal Class and Bible Class students, Sunday School Superintendents and Teachers, and all persons who know *nothing* of New Testament Greek, and who are in doubt as to the expediency of undertaking the severer courses of this Department, will find the KINDERGARTEN LESSONS exactly what they need and want, in order to determine their judgment.

The price of these Lessons (10 cents each) is instantly seen to be both nominal and phenominal.

Send a three cent stamp to the Dean for full information.

AN APPEAL TO EVERY CLERGYMAN.

In view of the fact that the Revised Version of the English New Testament has aroused the thoughtful people of your Congregation to the fact that the New Testament Greek contains "very words of God," you are yourself aroused to the fact that it is your privilege to *lead* them in the study of the Greek as well as of the English.

You are therefore invited to at once correspond with the Dean in regard to his Manual of Normal Instruction (in preparation), designed to indicate the methods by which you can *successfully* teach the KINDERGARTEN LESSONS (mentioned above) to your congregation, or to such young people of their number as may heretofore have looked to entertainments and other things to furnish their weekly winter evening Church sociable.

THE AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

This Institute seems to be constantly gaining in usefulness and public favor. It has been conducted with dignity and industry. Its officers have also been careful apparently to secure the services of safe men, while they have shown wise liberality in keeping free from the control of cliques and sects. Its work this summer is done in two Summer Schools—one at Atlantic Highlands and the other at Richfield Springs. The former began August 2d and closed August 7th. The first lecture was by Dr. Lyman Abbott, Editor of the *Christian Union*, who discoursed on the philosophy of "The Theology of St. Paul." This lecture excited keen debate. Dr. Jesse B. Thomas, of Brooklyn, lectured on "Darwin, Emerson and the Gospel." He presupposed a knowledge upon the part of his audience of the two men and the Great Revelation. With great ability he showed what each man *had* and what each man *lacked*, and how far each man was a complement of the other, and how Christianity produced what was best in the type represented by each man and supplied what was lacking. This lecture attracted great attention, and the desire was expressed that it might be repeated in New York. Dr. Charles F. Deems, who is the President, took occasion in his Anniversary Address to make a review of the progress of philosophical work during the year. Some pretty severe raps were given, which the Doctor may expect to have repaid. Dr. E. F. Burr, extensively known as the author of "Pater Mundi," "Ecce Cœlum," etc., books full of beautiful thoughts, delivered a lecture on "Certain Insignia of Organic Species." The Doctor is severely orthodox. One of the most stimulating lectures was that by Rev. A. H. Bradford, of Montclair, N. J., on "Heredity, Environment, and Religion." It was greatly admired and provoked the most animated and instructive conversation of the session. At this school there was a considerable increase of the membership of the Institute. The following persons were elected officers for the ensuing year: *President*, Charles F. Deems, D.D., LL.D; *Trustees*, Rev. Dr. Deems, Rev. Dr. Crosby, Rev. A. H. Bradford, Cornelius Vanderbilt, Esq., William O. McDowell, Esq. At a meeting of the Trustees subsequently held, Mr. William O. McDowell was elected Treasurer and Mr. Charles M. Davis, Secretary. The Executive Committee for the ensuing year are Rev. Dr. Rylance, Rector of St. Mark's; Rev. Dr. Hamilton, Pastor of the Scotch Presbyterian Church; Rev. Mr. Virgin, Pastor of the Congregational Church, Harlem; General Clinton B. Fisk, T. E. F. Randolph, Esq., together with the President, Secretary and Treasurer.

The Second School begins at Richfield Springs on the 21st of August, but we shall go to press before its conclusion. Its lecturers are Rev. Drs. Rylance, Deems, Brown, Errett and Peabody, Presidents Darling and Buttz, and Professors Martin, Welch and Patton. All these lectures are to be printed in *Christian Thought*, published by E. B. Treat, 757 Broadway, and advertised on the cover of PULPIT TREASURY.

The readers of these magazines and the members of this Institute are well furnished with arguments to oppose the Materialistic and Agnostic tendencies of the day, and facilities for becoming members of the Institute will be supplied to all who apply to Mr. Davis, Secretary, 4 Winthrop Place, New York.

Regulation or Prohibition.

By C. H. Payne, LL.D., President of Ohio Wesleyan University.

The question of questions for us to decide is, What shall we do with this criminal traffic? There are two generic modes of dealing with it which are receiving special attention throughout this and other lands. One is attempted regulation, and the other prohibition. What claims have each of these two methods upon wise and thoughtful men? This is substantially the question which is before the people of the State of Ohio to-day. Let us consider this question.

Look first at the claims of regulation. It is useless, many argue, to attempt the impossible; partial restraint is better than "free whisky." We must wait until public sentiment is elevated, and by regulation make a gradual advance toward prohibition. Besides, it is claimed that this process yields a large revenue to a burdened people. The reasoning seems plausible, and it is not strange that many are deceived by its subtle fallacies. But it is both wrong in principle and a failure in practice. The underlying principle of all so-called restrictive regulation is license, in one form or another, and all such legislation legalizes this greatest of crimes; puts upon it the high sanction of the law, and throws over it the protecting ægis of the State; and by this action the State itself becomes *particeps criminis*, a partaker of the crime. The State itself virtually enters into partnership with every liquor dealer in the land. Pass such a law as this in the State of Ohio, and any liquor seller in the State may honestly flaunt the sign over the door of his den of death, "John Smith and the Commonwealth of Ohio." Every young man from your home or mine who is made a drunkard in that licensed saloon is helped on his way to a drunkard's grave by that silent partner in the saloon—that high contracting party, the State. That is the resistless fact. Such a legalization and sanction of the traffic gives to the business an eminent respectability which makes it all the more alluring and destructive. It is an assumption that the business which the licensed man is engaged in is legitimate; and it is an implied indorsement of the man and of his deadly work. The State can never receive into its treasury money for permitting a traffic without sharing in the responsibility of the traffic. It can never treat such a traffic as a crime. It may receive money in the form of fines as a penalty for violated law, but it cannot in the form of payment for a permitted act, and then regard that act as criminal.

But this whole revenue argument is as deceptive as it is cruel. For every dollar which the State thus receives for its indorsement of the liquor traffic it pays out from five to ten dollars to support the criminals and the paupers which the traffic imposes upon it. Reliable statistics in Pennsylvania show that the State in 1867 received for its licenses to sell liquor $317,742.75; and in the same year paid for the criminals and paupers caused by strong drink $2,259,990. For every fourteen cents received into the treasury one hundred cents went out in return.

The unprofitableness of this bargain is absolutely incalculable. When we are asked to give our sanction to the nefarious business of a saloon which ruins our sons and blights our community, at the same time that for every $100 which it puts into our treasury it takes $500 or $1,000 out, a community possessing nothing higher than even worldly wisdom should utter

its indignant and emphatic "No." If we are in want of money to relieve us of taxes, let us extort it from the accursed traffic in fines imposed for every violation of a prohibitory law, and not in permissive license to prosecute its destructive work. Let the State utter its protest against the traffic, record its law in solemn form against it, appoint its faithful officers to execute law, and for every violation impose a fine of $100, $500, or $1,000, if you please. Then will the State receive vastly more money and accomplish vastly less harm.

There is at least one fortunate feature in the contest before us. It involves no real party issue. There is no reason why Democrat, Republican, and Prohibitionist may not walk to the polls together and deposit their ballots for this prohibitory amendment. That is the way the battle was fought and the victory won in Maine and in other States. Let it be so in this State. Rising above the influence of prejudice and party affinities, let the manhood of this great State assert its supremacy and make its imperative demands in the sole interests of long abused justice and long oppressed right.

The License System.

By R. M. Hatfield, D.D. (Methodist Episcopal), Chicago, Ill.

The license system did not originate in the desire to foster the liquor traffic, but to surround it with restraint. Why license liquor-selling at all? Truthful and Christian men had from the first recognized its evils, and had cast about them to see in what manner those evils could be mitigated. The whole history of license legislation shows that the sale of liquor as a beverage was regarded as a nuisance in itself—a source of vice and crime, which should be placed under bonds. There is a difference between the moral teacher and the legislator. The former must under no circumstances depress the divine standard, or soften the words of God's tongue to conciliate. The legislator, while not at liberty to do violence to his conscience or sin against God, must act with some reference to the Government under which he lives and the wishes of the people. Thus he may modify or improve laws when he cannot make them perfect. This was common sense. One thing must result from the passage of this law—it will call closer attention to the character of the men engaged in the liquor traffic. The effort is now made to make these dealers appear as honest, upright citizens, affectionate and kind to their families. We have yet to find a State whose Legislature the liquor-dealers and brewers are not willing to corrupt, a jury or court which they will not make the effort to bribe to serve their ends. What decent man does not bow his head in shame at the sight of the head of the Municipal Government of our city and the Council playing into the hands of drunkard-makers?

This law has one weak point—the endeavor to discriminate between light and heavy drinks. No man is so verdant as to think that the saloon-keeper taking out a license to sell beer will not also sell whisky. But though alcohol kills as certainly in any form or as surely under $5,000 as no license, it is best to try the experiment of this new law, and see if it will do what its friends claim for it—reduce the places where liquor is sold. But in the end the law must fail, as all license laws have done, and this will unite men for prohibition. The question cannot be kept out of politics. The highest courts have decided again and again that the will of the majority, according to the expressed forms of the constitution, must rule; and society is equally competent to decide that a powder magazine on Washington street, a shop for the sale of diseased pork on State street, or a grog-shop on Clark street, are alike nuisances to be abated. Temperance people have slept over this subject, have used soft words when they should have spoken in tones of thunder. There is need of more unity—a greater effort to harmonize each other's views. The curse of the liquor-traffic cannot be struck down by a blow, as was slavery. But in time it will be placed in the catalogue of crime, where it belongs, and the laws enforced as strictly against the drunkard-maker as the burglar or the murderer.

HELPS IN PASTORAL WORK

A Popular Ministry.

By John Hall, D.D. (Presb'n), N. Y.

A ministry that pleases everybody may well suspect itself. Look at the doctrines we preach—human depravity, our Lord's true Deity, the atonement on the cross, the personality and work of the Holy Ghost; the need of every man, the most amiable and cultivated, of being regenerated, the Bible the sole rule of faith, self-denial a part of true Christian living, retribution on the impenitent, the obligation of the Sabbath, and all this with a worship conspicuously plain and free from showy and meretricious decoration. Make all this palatable to "society," the "world," everybody! No, this whole message tramples on the pride of human intellect; it belittles the boasted culture of the time, and it is, if understood, in direct opposition to the "life" which we are being persuaded to import and servilely copy from Paris.

"Then what am I to do?" one may say. Go on and preach these truths, only more clearly, firmly, tenderly. "But what if people leave me?" Yes, some will leave you and go to churches they like better, assigning various reasons for the same. That is their matter. Yours is to preach for the saving of men, not for the keeping of them in pews. "But cultivated and well-to-do people will quit the church." Let them. It is so much the worse for them. Remember Paul's words, "Not many wise, mighty, noble are called." "But it is a pity they should not be saved." Certainly, but it is by the truth they are to be saved, and you are the teacher of the truth. "But I may set them against it." Yes, and if your spirit is bad you will be very guilty in so doing. But if yours is a right spirit then your ministry will be like Christ's, which irritated and drove off not a few, especially the ritualists and the intellectual kind. "For judgment I am come into this world that they which see not might see, and that they which see might be made blind."

Pastoral Visiting.

By Rev. Samuel Pancoast.

One of the most difficult problems the minister is called upon to solve is, how he can most successfully perform the duties of his office. His pulpit efforts require a thorough knowledge of theology, as well as a comprehensive acquaintance with the moral condition of man and of his necessities, and particularly of those to whom he is called to minister. To gain this latter knowledge, he must become familiar with their habits of life, their modes of thought, and their attainments in spiritual life. And this he can only secure by actual contact with them in their own homes through pastoral visitation. Hence pastoral work becomes a necessity to successful pulpit work. Just how much of this should be done, and in what manner it can best be done, must be left largely to the pastor himself to determine, in view of his own and his people's wants.

But aside from the aid which the pastor receives in his pulpit work, and the benefit received through this channel by the people, there are two or three particulars in which the work of the pastor outside the pulpit may be specially beneficial to the church.

Pastoral visitation is a medium through which *sympathy* is secured in time of trouble. Every one finds periods in his life clouded with adversity, and overshadowed with sorrow and death—periods in which his soul sighs for sym-

pathy, and is rendered doubly wretched by its absence. In such an hour, how comforting are the presence and words of a faithful pastor!

Pastoral visitation is important also for *counsel*. And this is needed sometimes in temporal as well as in spiritual matters. Mere routine visiting, without any special object in view, I regard as of no consequence; but pastoral visitation, carrying comfort to the bereaved, sympathy to the distressed, and counsel to the ignorant or perplexed, is invaluable.

PRAYER MEETING SERVICE.

A False View Corrected.

By Edw'd J. Hamilton, D.D. (Presb'n), Professor, Princeton College.

What obscurity—not to say darkness—of unbelief exists in the world, and even among true believers, as to the real nature and excellence of the Christian life! To most men it is devoid of any deep interest and attraction—a course in which all of happiness must be left and in which nothing save privation and suffering, conflict and labor, await the pilgrim; very many, too, who accept the teaching of the Gospel do not know what satisfaction can be realized by thoroughly reducing them to practice. The highest idea which many form of the earnest life of faith is that embodied in the description by a modern poet, of a youth toiling alone up a steep Alpine pass. Onward he went, leaving the sunny valleys, on past the last human habitation, on over heathery upland pastures, on where the stunted pine-tree grows, on where the chamois springs from crag to crag, on amid the snows and ices of centuries, still bearing aloft his banner, and thinking only of ascending higher and yet higher. At length, benumbed and exhausted, he perished, a victim to his own heavenward ambition. On a subsequent day other travellers found him there, wrapt in a winding-sheet of snow. But, while they were gazing on his pale and saint-like face, a voice fell from Heaven like a falling star, repeating that word with which during his ascent he had made the rocks re-echo, *Excelsior!* The spirit of the youth had attained its home, and he called to those beneath him to follow his example, to seek a dwelling-place on high.

Such is the world's view—its highest view—of the Christian life: *not such* the view given by the Word of God. The path to Heaven is, indeed, a straight and narrow and upward way. It requires strict conformity to the Divine commands and constant aspiration and effort after the heavenly things. In such a course there is of necessity much of trial, self-sacrifice, and exertion. Yet this course is far from being one devoid of joys and comforts.

They who are accustomed to travel will tell you that there are no countries where their progress is so pleasurable as in those in which they pass over grand and lofty mountains. In such regions they enjoy purer air, more exhilarating spirits, more bodily vigor, more enchanting and widespread prospects than can be obtained in lower places; and so the earnest Christian will tell you from his own experience that the labors and difficulties of his lofty journey are far more than compensated by its delightful privileges. Not to speak of fellowship with God and with the saints of God, he would not exchange that exaltation of soul in contemplation of things temporal and of things eternal, which religion confers, and those heavenly pleasures which flow from the exercise of Christian graces, for all the lower gratifications of the world. And he is encouraged to go on, because, as he looks forward, along the road, he sees, by the light of the promises and blessings of God's word, that his path will grow easier and pleasanter every day. In the dis-

tance he beholds the Delectable Mountains and the high plains of Beulah, where every step brings one nearer and nearer to glory. He is *not* advancing into deserts of rocks and ice, but into lands made happy by continual sunshine from above. He is therefore inspired to persevere.

And even though at times he may lose sight of the increasing blessedness before him, he still rejoices in the excellence of the way. He knows that it is the way of holiness, and that it leads to his Saviour. He is ever saying to himself:

"Jesus, my all, to Heaven is gone,
He whom I set my hopes upon,
His track I see, and I'll pursue
The narrow way till Him I view.

The way the holy prophets went,
The road that leads from banishment,
The king's high way of holiness,
I'll go; for all His paths are peace."

How to Kill the Prayer Meeting.

1. Forget all about it until the hour arrives.

2. Come ten minutes late, and sit near the door.

3. Drag the music. Slow, painfully slow singing is so appropriate for a dead prayer meeting.

4. When the meeting is begun, wait for others to speak and pray.

5. When you do take part, occupy about twenty minutes.

6. Be sure and bewail the low spiritual condition of the Church.

7. When the meeting closes, go out as from a funeral. You can speak with your brethren or the stranger at some other time and place.

8. If you mention the meeting during the week, tell how *dull* it was.

If this does not kill the prayer meeting, stay away entirely for six months or a year. A.

CHRISTIAN EDIFICATION

The Basis of the Believer's Security.

By Monro Gibson, D.D. (Presbyterian), London.

There is no condemnation to them that are *in* Christ Jesus.

No kind of personal union with which we are familiar could be described in this way. We may be united to one another in various ways, and by ties of different degrees of strength and tenderness, but we never speak of being *in* one another. We may be bound to one another by ties of association, of connection, or contact, but the relation indicated here is more intimate than any of these.

In the four Gospels the relation of Christ to His people is set forth in varied ways. He is the Teacher; they are disciples. He is the Master; they are servants. He is a Leader; they are followers: and so on. There are also tenderer relations referred to, "Whosoever doeth the will of My Father in heaven, the same is My brother, and sister, and mother." The Saviour looking forward to the time when He shall have left the world, and the Holy Spirit shall have come, says, "At that day ye shall know that I am in the Father, and ye in Me, and I in you." This is the very first Scripture in which the great thought is introduced of the Christian being in Christ.

Inasmuch as this is a matter of spiritual experience, known only to those who have received the Spirit, it is exceedingly difficult to speak of it in the words of ordinary speech. Hence the need of illustrations from the common things of life in helping us to a right understanding of it.

The relation of the vine to the branches is not that of association merely or of connection. The branch is not *with* the vine; it is *in* the vine. It lives the life of the vine. It is absolutely dependent upon the vital currents which come from

the vine. So the life of the branch is not the branch's life; it is the life of the vine in the branch. So when our Lord says, "Abide in Me and I in you," He means "Abide in Me as the branch abides in the vine, and as the life of the vine abides in the branches."

The nearest analogue in nature to the spiritual is *air*. It suggests the spiritual because we cannot see it. When it is still we cannot feel it; therefore it is possible to be surrounded by it and yet not to be at all conscious of its presence. Then, whither can we go from its presence? If we ascend to Alpine heights, or go into the deepest mines, it is there. If we take the wings of the morning and dwell in the uttermost parts of the sea, there shall we find it. Not only are we always in it, but it is in us. It as necessary to our life that the air should be in us as that we should be in it.

"At that day shall ye *know* that I am in My Father." How do we know that the sun is shining in the heavens? Only by the light that streams down from it and reaches our eyes. On a bright but chilly day in early spring you see your friend walking on the shady side of the street, as some will do; you call over to him, "Come and walk in the sun with me." The sun is many millions of miles away, yet you speak of being in it, and walking in it, when you are bathed in the light and warmth continually proceeding from it. In the same way are we in Christ, when we are surrounded by the gracious loving presence of his Holy Spirit. So "Ye in Me."

"And I in you." Not only must the light be around us, but in us, before we can be said to live in it and walk in it. We must have eyes; and these eyes must be opened to receive the light into the body, so that we may live in it, and walk in it, and enjoy it. And in the same way must the eye of faith be opened to receive the heavenly light into the soul before we can even be aware of its presence; and it must be kept open in order that we may "walk in the light, as He is in the light." Christ must be in us by His Holy Spirit, in order that we may live in Him.

Strength and How to Get It.

ANDREW BONAR, D.D. (PRESBYTERIAN), EDINBURGH.

You remember in the day when you were brought to Christ what took place. The Holy Spirit applied the Redemption purchased by Christ to you. He brought the blood that sprinkled you. He applied the work of Christ to you by working faith in you, and so uniting you to Christ. The moment that you had faith wrought in you was a wonderful one for you; Christ taking hold of you, and you taking hold of Christ, at one and the same moment—that was the divine arrangement. From that hour you were one who could not be separated from the Lord Jesus; you were one with Him, and He was one with you. Now He is the Head and you are a member; and He cannot lose one of His members of His body.

There is the union; there is nothing like it. You may lean upon anything in this world; yet you do not become united to it by leaning on it. But you cannot lean upon Christ without being united to Him for ever and for ever afterwards.

But, then, union with Christ is not the same thing altogether as the *secret* of power. How do we get the power that is in Him? It is by communion with Him. It is the Holy Spirit coming from Him into our souls that gives this strength that we are in search of. There is not a worker for Christ but wants strength. It is to be obtained by holding daily communion with Him to whom we are united. Then remember it; call it to mind. We are very forgetful. Hence the need of those who remind us, Sabbath after Sabbath, of well-known truth. We who are in the ministry are sent to remind you. Perhaps you say when some one has preached, "Oh, I have heard all that so often!" The very thing that God was aware of, and therefore sent us to remind you of it—to stir up your pure hearts by way of remembrance. You know the grand source of this power. It may be that when you are contemplating Him, as Moses did when he pointed the rod up to the throne of God, while you are meditating on Him, you have touched Him

and virtue has come out of Him to you. You have got strength almost before you were aware of it. "Beholding, as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory, as by the Spirit of the Lord."

There is another way. Remind the Lord that the fulness of His mediatorial work is for us. He likes to be reminded. "Put Me in remembrance," He says (Isaiah xliii., 26). When we have put Him in remembrance of the power, and our need of it, He is not slow to come to our help. Sometimes you do not need to do more than just remind Him. The four friends who brought the palsied man just laid him there before the Master. There was a silent appeal, a looking to Him who had the power to heal. The eye of faith has a wonderful power with Christ. You know there is a fascination in the look of the eye. A simple weak believer's eye, looking to Christ, might be said to fascinate Him. He cannot help coming to strengthen you when you thus look up.

But do not suppose that you will always *know* when you have got strength. You may rise from your knees and go out of your closet, just as feeble to your own consciousness as before. That is not a sign that the Lord has not given you strength. Moses' face shone, it shone so that none in the camp could gaze upon it; and yet he did not know it all the time! So you may have got power and never be conscious of it. We have seen cases of this kind at revival seasons. The first revival that I remember seeing, in a very definite form, took place in this way. There had been much prayer preceding. One evening, not a large but a crowded meeting was closing in perfect quietness. All at once there came an uncommon silence over the meeting. Nobody could explain it, and the minister looked about him. One sobbed, then another sobbed; the tears ran down one cheek, and then another. God's power had come without an effort, and with perfect calmness. It was just the Mighty One, in His own way, answering the cry and the yearning faith of His waiting ones.

SUNDAY SCHOOL CAUSE

How to Teach a Child the Way of Salvation.

By Rev. G. D. Rickards (Baptist), England.

Salvation to a child means deliverance from *something*, because, through following his own path, and choosing his own method of life, he must infallibly end in death. Therefore salvation consists in accepting God's way, walking in God's path, and doing God's will. Our own way is sin, and sin means being lost; God's way is righteousness, and righteousness means salvation.

I. Place in the very forefront the character of God. It will all depend on what a child thinks of God whether he can trust Him thoroughly or partially, or not at all. Invest Him with the attributes of transparent truth, perfect love, and limitless power. Get these ideas into the child's heart, and you will have laid the foundation of a cordial and undoubting confidence in His promises. Tell him that this true and loving God is Father, his own Father, and that salvation consists in a practical recognition of this relationship by loving and obeying Him as He asks and as He deserves. Tell Him that this Father is anxious and willing to receive him, and ready at once to blot out all the evil of the past, and to give him a name and a place amongst His children.

II. A child will understand this more clearly when referred to the person and work of the Lord Jesus Christ. There is no department of Christian effort in which it is more important to remember the Master's words, "I am the Way." Jesus

Christ is salvation; and a child can more easily understand God in Christ—God in the form of man—than as a Spirit, however grand or holy. He can catch more readily the thought of a living friend who saves through what He once did for our sins on the cross, and what He now does by His presence in our hearts; a Saviour who is so great that He can conquer Satan, sin, and death, and yet so gentle that nothing pleases Him better than to take the hand of a little child and lead him up safely to His Father's home. Jesus Christ, having been Himself a child, a child can understand how this wonderful Being can understand *him*, his wants, his weakness, his trials and temptations, and thus be encouraged to tell Him about them all. There is no power greater than that of sympathy, and if we can impress on the young life that Jesus feels *with* him as well as *for* him, nothing will more assist him to go to that Friend for the succour and strength he needs.

III. It is important to impress on the child that the acceptance of salvation as a gift from God in Christ is possible at once. There is no need to wait for its possession till his more mature years. God's messages are for to-day. His offers are available now, and only for now. The coming into God's family through faith in Jesus Christ and His promises, and the surrender of his will to his Master's, can be done immediately.

IV. But while coming *into* the way of salvation is practicable at once, it is indispensable to set before a child the great truth that to be *in* the way of salvatiou does not necessarily imply the possession of a sinless heart and a spotless life. This is a mistake by no means uncommon. A young girl once said to me, "I want to be a Christian; but I am sure I am not one yet." A little conversation revealed the true state of the case. Believing in Christ, reading His word, praying earnestly and constantly for grace and strength to do His will, and striving in her life to obey His commandments, she was sure she was not a Christian because, to use her own words, "If I were a Christian I should never do anything wrong at all." Conscious defect was to her mind positive evidence of the absence of Christ's spirit within. These need to be taught that God does not wait to accept till His little ones are perfect. He accepts when they come, receives them as children at once, then helps them to become better and truer and wiser children, and at last perfect children when they reach their Father's perfect home. The idea of *continuous effort* on the part of the child himself himself must never be lost sight of. It must be with the young as with the old—their own responsible choice is involved in their coming into the kingdom in the first instance, and remaining in it to the end.

V. The most direct and impressive method is to put salvation before *each individual child*. Differences in disposition, temperament, intelligence, education, and training, exist often in such pronounced forms that what may be plain to one is darkness to another. Personal conversation is, therefore, the most successful means of winning the young spirits to Christ, and of helping them in their subsequent career as Christians, simply because thus, and thus only, can difficulties be met and removed and doubts resolved; the most desirable portions of God's word for private study recommended, and what to pray for and how to pray described.

VI. In order to present salvation successfully to the little ones about us, we must be filled with the consciousness of that presence ourselves. No eye detects so quickly as that of a child whether our exhortations and directions come from our books or from our hearts; whether we bring forth our treasures from our memories, or from the secret stores of our own inner life. It is what we *feel* in what we speak that touches and wins other natures; and the Christ within us will make His blessed influence felt in them just in proportion as that influence is possessed and realized in our own experience.

VII. A kind and loving manner is necessary to put salvation in the best way before a child. The Gospel of love should be told in words of love and tones of love if we want to lay hold of the easily impressed natures of the young. Remember we are to them not so much the expo-

nents of Christ's religion as their ideal representatives of Christ Himself. A little wee thing of about four years of age was at her grandmother's house when a Christian friend was present. Hours after, when going to her little nest, she said, "Auntie, that gentleman said his prayers before he had his tea." "Yes, dear, he always does." "I wish we said our prayers when we have our tea. Hasn't he got a kind face, auntie?" "Yes, dear; because he loves Jesus Christ, and tries to be like Him. That's what makes him look so kind." "Isn't he Jesus Christ, auntie? I thought he was, because he was so kind." What does this mean but that some who are round about us, whose powers of reflection are yet not developed, take their idea of the Lord Jesus not only from what we say, but mainly, perhaps, from our manner and spirit of saying it. Oh, that all of us may be so loving, so gentle, that many a young spirit may make the mistake that we and our Master are one.

Do you want any inducement to begin and carry on this work among the young? Shall we not find it in the fact that no collegiate training is necessary, but only a personal acquaintance with the Lord Jesus, a kindly loving spirit, and a readiness to give time and effort to ensure success?

Church Members and the Sunday School.

The Gospel is the most joyful tidings ever borne to man, and to make it known the highest honor and the richest privilege. And yet who would imagine it to be so, when experiencing the difficulties in obtaining members of the Church to teach children in the Sabbath school. This often languishes for lack of service, although the Church may be filled with those who have solemnly professed that Christ and His cause are more precious to them than rubies. Here is a field in which all may lend a helping hand, but a field in which, though the harvest is great, the laborers are comparatively few. To this field we think Church members owe several duties.

Very many owe it their presence. Some are necessarily detained at home, but a large number of the present absentees should crowd into the Sabbath school. Many parents should be there bringing their children with them. Brothers and sisters should go arm in arm to the training place for the Church, encouraging each other and talking to each other by the way of the work they have to do. Such an example would be a beautiful witness for God, and might "provoke" others to a similar course.

Many owe to the Sabbath school active service. All may not have a special teaching gift, but are there any who could not speak a word for Jesus to a child, telling that child how Jesus loves? In the service of praise and in the responsive reading there should not be a silent tongue.

They owe also sincere preparation for the discharge of their duties in the Sabbath school. Worldly care should not be permitted to encroach on the time allotted for this preparation. There should be preparation of both head and heart, getting the mind well stored with the solemn truth about to be conveyed, and the heart enkindled with love to God and His truth and also to souls. Without this preparation work in the Sabbath school will be a failure.

All the Church members owe to the Sabbath school prayer for God's blessing. Some may be unable to render active service, but all can offer "the effectual fervent prayer that availeth much." If the heart of the Church member feels aright towards the Sabbath school his lips will speak of it and for it to God.

All the Church members can aid in its increase. Some, without leaving their own dwellings, by encouraging their own children, domestics or dependants, and by introducing the subject to and urging it upon the consideration of those who may call from time to time upon them. Even the aged and sick may thus share in missionary work.

All owe to the Sabbath School "a good word," tending to exalt it in the estimation of others helping to relieve it of any aspersions that maybe have been thrown upon it by the thoughtless or the worldly, and holding it up as a God-blessed expedient for the furtherance of "the kingdom," and for the rescuing of souls.

All owe to the Sabbath school an ample provision of Christianized literature that youthful minds be imbued with the spirit of truth, and susceptible hearts may be attracted by facts and pictures of that only which is good. S.

MISSION FIELDS

Missions in India.

By Editor.

In 1834 the first missionaries were sent to India by the American Presbyterians. William Read and John C. Lowrie were chosen for this work, and made Lodiana the centre of their operations. The Gospel of John was translated into Penjabi in 1840. The Presbyteries of Lodiana, Furrakhabad and Allahabad were formed in 1842, and Kolapoor was made the fourth centre of missionary work. The report of 1882 gives in this mission 1,019 communicants, 5,870 male and 2,341 female pupils in the schools. There are 30 American and 15 native preachers; 52 American and 171 native lay missionaries. The annual expenditure is about $105,000.

The American Baptist Mission was commenced in 1835. The chief district of its operations is that inhabited by the Telugus on the eastern coast, extending from Carnatic to Orissa. In 1854 there was only one station occupied, and then there were 2 missionaries, 9 communicants, 2 schools with 63 pupils. Shortly after this, so hopeless did the undertaking appear, that it was proposed to abandon it; but the work was still prosecuted, and in 1879, 8,691 were baptized in Nellore in two months, 2,222 in one day. There are now 30 American missionaries, 94 native, and 18,992 communicants.

In 1812 the American Board began its labors in India, sending out five missionaries, who were forced to retire—two of these went to Bombay and began to preach in the Mahratta language in 1815—introduced the printing press in 1816, and set to work to translate and print the New Testament. In 1823 the mission chapel was dedicated—the first Christian temple on the western side of the Indian peninsula. The first Christian marriage of a Brahman occurred in 1831. In 1832 the missionaries established a native temperance society. Determined efforts were instituted in 1839 to prohibit the missionaries from continuing their work. The completion of the translation of the entire Scriptures was effected in 1847. This Board has two centres of missions—one at Maratha in Western India, and another at Madura in Southern India. It employs about 55 missionaries, American and native, and 563 helpers. There are 4,000 members in its churches, and nearly 6,000 pupils in its schools. . . . This Board has also in Ceylon 16 missionaries, 172 native helpers, and has 972 church members and 8,981 pupils.

The American Methodist Episcopal Church began missionary operations in 1856 in Northern India and in 1872 in Southern india. In 1866 the North India Conference was organized, which employs 21 foreign missionaries and 16 assistants; has 19 ordained and 68 unordained native preachers, with 1,916 church members and 1,307 probationers; 242 day schools, with 8,500 pupils. The Conference of South India was organized in 1876, has 27 foreign missionaries, and 38 native preachers, 1,253 communicants, and 726 probationers; 14 day schools, with 600 pupils.

There are three German Societies which also carry on important missionary work in India. There are missions also by the Quakers, General Baptists, Free Will Baptists, Irish Presbyterians, American Lutherans, Moravians, Scotch and American United Presbyterians, the Reformed Church in America, and others.

The following table will give some idea of the mission work in India and Ceylon in its origin and condition until 1878, when the latest tabular statement was made of *all* these Missions:

NAMES OF THE MISSIONS.	WORK COMMENCED.	FOREIGN MISSIONARIES.	NATIVE ORG'D AGENTS.	COMMUNICANTS.	SCHOLARS.	
					BOYS.	GIRLS.
I. The Tamil Country:						
Church Missionary Society	1814	6	58	8,785	9,807	3,934
Propagation Society	1817	19	32	748	8,695	3,227
Wesleyan Missionary Society	1818	15	6	567	3,073	1,853
London Missionary Society	1805	16	14	3,334	7,220	2,233
Leipzig Lutheran Mission	1840	18	10	....	1,950	298
American Board, Madura Mission	1834	17	18	2,255	2,091	558
Reformed Church of America, Arcot Mission	1853	11	2	146	884	661
Established Church of Scotland	1837	3	3	152	750	....
Free Church of Scotland	1837	9	1	170	2,045	1,067
Danish Evangelical Lutheran Mission	1864	4	..	100	30	....
II. The Malayan Country:						
Church Missionary Society	1816	2	15	4,930	3,269	1,094
London Missionary Society	1821	1	3	553	690	212
Basel Evangelical Mission	1834	35	3	1,704	1,428	489
III. The Canarese Country:						
Wesleyan Missionary Society	1820	9	2	346	2,494	1,324
London Missionary Society	1820	9	4	254	1,551	812
Basel Evangelical Mission	1834	33	5	1,651	515	360
IV. The Telugoo Country:						
Church Missionary Society	1841	5	1	728	1,495	450
Propagation Society	1854	4	..	648	566	333
American Baptist Mission	1837	9	1	14,632	1,037	638
Godavery Delta Mission	1836	5	5	228	180	40
Am. Evan. Luth. Miss. (Gen. Synod)	1842	3	2	2,086	367	100
Hermansburg Lutheran Mission	1866	11	..	737	110	....
Canadian Baptist Telugoo Mission	1875	7	1	467	36	147
Am. Evan. Luth. Miss. (Gen. Con.)	1840	2	2	130	11	....
London Missionary Society	1805	5	3	267	814	205
V. The Ceylon Country:						
Church Missionary Society	1818	11	10	1,512	7,066	2,458
Propagation Society	....	2	18	688	....	....
Wesleyan Missionary Society	1814	17	40	3,522	10,064	3,568
American Ceylon Mission	1816	4	8	886	6,268	1,716
Baptist Mission	....	4	16	651	2,438	244

Missions Twenty-five Years Ago.

By Lewellyn D. Bevan, D.D. (Congregational), London.

Turn over in your mind the condition of the world twenty-five years ago and see what is the condition of the world to-day in regard to missionary work. Twenty-five years ago Japan was closed to the Cross of Christ; to-day Japan is open to all the influences of Western civilization, and chief of all to that Gospel, which unless we take to Japan together with our civilization, we shall very little better the Japanese for all that we we can give them. China, except in a few points, was closed to the Christian missionary; to-day he can explore the furthest recesses of that multitudinous population. Twenty-five years ago Madagascar was nothing but the object of the almost weeping, heart-

broken prayers of the Christian Church which was trembling constantly lest the tidings might come thence of terrible persecutions against the Christians; but to-day Madagascar is Christ's—to-day Madagascar is a Christian nation; she has proclaimed free trade, free schools, free churches—throwing open her gates to all nations. I look coldly upon those who enter in to destroy her liberty and rob her of her cherished rights. Twenty-five years ago—I might say twelve—New Guinea was only a terror to the sailor, a terror that had never ceased from the days of Captain Cook, and to-day New Guinea has been opened by Christian enterprise, and that Christian enterprise from natives who themselves not many generations ago were savages. To-day the missionary has made it safe to enter New Guinea; and so the politician begins to scheme in order to gain possession there; and nations that have been suddenly smitten with the fever of territorial aggrandizement seek there to set up the flag that they may add to honors that they are losing nearer at home. The Christian missionary's work in this way, far and wide through the world, has been made easy. God has opened the world not only in the East, but in the South. Africa twenty-five years ago, with the secret of milleniums unsolved, now has a chain of posts from one ocean to another, and everywhere that great continent is waiting for the teacher of the Cross. Twenty-five years ago Italy demanded the tourist to show his trunk lest there might be in it other Bibles besides the one that he himself might read, and to-day in Italy you have a church underneath the shadow of Vatican. Better still, we have consecrated the soil of a free Italy by laying to sleep there the sacred dust of laborers for the Italian cause who from their graves when they arise will look down upon the blue waters of the Italian sea. What hath God wrought in our time! Everywhere the world is opened and is waiting that we shall enter in.

HELPFUL HINTS FOR WORKERS

God's Witnesses.

By Rev. E. Seelye, D.D.

Professing Christians are witnesses to the world as to what that standard of morality is which the precepts of the Gospel require of its followers. They profess to live according to that standard. They have taken the commands of Christ to be their rule of duty, and they virtually tell others to judge of what the religion of Jesus Christ requires by the way they live and act. The question with them is not what the world thinks to be right and wrong, nor what public opinion approves or disapproves; but what does Christ command? The world understands it so. They, therefore, take what they find in Christians' lives and conduct to be what religion consists in. They care not to search for the letter of the precept in the Scriptures so long as they have the living witness before them, who says He is showing it to them every day. Every one knows that example is more powerful than precept. That professor who lives in violation of Christ's commands, and by his example approves what the religion of the Gospel forbids, is a perjured witness on the stand, and gives a false testimony. If God's people can travel for business and visit for pleasure on the Sabbath, or engage in promiscuous dancing and card-playing in the nightly assemblies of amusement and frivolity, or resort to the gamester's arts to make money for Christ, surely such practices cannot be wrong for others; for Christians would not do wrong nor deny their principles. The world reasons in this way, and reasons well. The logic is good, and cannot be refuted. They have a right to take notice of Christians as God's witnesses, and to infer that whatever they do is consistent with the morality of the New Testament.

Christians are witnesses to the world as

to what are the *sacrifices and self-denials* which the religion of Christ requires of its disciples. That the Gospel does make these a condition of discipleship is plain to every mind. Whosoever doth not deny himself and take up his cross cannot be My disciple. Again, Christians are said to be crucified to the world. Now, what these Scripture representations mean may be learned from the principal lives of God's people, for they profess to deny ungodly lusts, and to live soberly, righteously, and godly in this present world. They are God's witnesses in their endurance of suffering for Christ. Even when laid aside from the stirring duties of life, and passing through seasons of sore trial, they are still in the service of Christ, and giving to the world the most valuable testimony of the sustaining and comforting power of His religion. Witness-bearers they are still, when they endure with cheerful patience the wearisome nights that are appointed to them, and in the midst of sinkings of nature can tell of a peace that passeth understanding. Who can measure the influence gained in the world through this kind of testimony? It many times seems that the Christian influence is gone when he is no longer able to sing in the sanctuary, and engage in active labors for Christ; but it is often far otherwise. Though life's scenes be changed, he is bearing witness still; and through months of infirmity and suffering is telling the world what Christ can do to cheer and comfort when all other comfort is gone. "Ye are still My witnesses," says the Redeemer to His people, "even when I chasten you sorely, and through your testimony the world shall know of My power to comfort and to save."

Lost Names.

Those women which labored with me in the Gospel, and other my fellow-laborers, whose names are in the book of life.—PHIL. iv., 3.

They lived, and they were useful; this we know,
And naught beside;
No record of their names is left to show
How soon they died;
They did their work, and then they passed away,
An unknown band,
And took their places with the greater host
In the higher land.

And were they young, or were they growing old,
Or ill, or well,
Or lived in poverty, or had much gold,
No one can tell;
One only thing is known of them, they were
Faithful and true
Disciples of the Lord, and strong through prayer
To save and do.

But what avails the gift of empty fame!
They lived to God,
They loved the sweetness of another name,
And gladly trod
The rugged ways of earth, that they might be
Helper, or friend,
And in the joy of this their ministry
Be spent and spend.

No glory clusters round their names on earth;
But in God's heaven
Is kept a book of names of greatest worth,
And there is given
A place for all who did the Master please
Although unknown,
And there lost names shine forth in brightest rays
Before the throne.

O, take who will the boon of fading fame!
But give to me
A place among the workers, though my name
Forgotten be.
And if within the book of life is found
My lowly place,
Honor and glory unto God rebound
For all His grace!

M. F.

Anywhere with Jesus,
For it cannot be,
Dreary, dark, or desolate,
When He is with me.

Egypt: Its Treasures of Ancient Art and Literature.

By J. L. Porter, D.D., President of Queen's College, Belfast, Ireland.

No. I.

For forty centuries and more Egypt has occupied a prominent place in history, and now the attention of the world is once again concentrated upon it. In art, architecture and general civilization it was the pioneer of the nations of antiquity. The records on its papyrus rolls, the inscriptions on its temples and monuments, and the paintings on the walls of its tombs, are at once the oldest and the most instructive we possess. As each new discovery is made in those marvellous rock sepulchres, and as each new disentombed writing is deciphered, fresh light is thrown upon primeval history, manners and customs and religions. Egypt, in fact, as is now proved by its long buried remains, has influenced and moulded, far more largely than is generally supposed, not art, letters and philosophy merely, but the dogmas and forms of the various faiths of mankind, even including Judaism and Christianity.

Many circumstances have combined to make the monuments of Egypt of inestimable value, and to invest the country itself with surpassing interest. The present, it seems to me, is a fitting time to call attention to these facts. English power is now supreme there, and every scholar in the world will join with me in the expression of an earnest hope that Egypt's priceless monuments will be watched over with religious care by British soldiers. This is absolutely necessary; for fanaticism is rampant among certain classes of the population, and such a calamity at Cairo as that which native barbarism brought upon Alexandria would destroy treasures which could never be replaced. All honor to the French *savant*, M. Maspero, who, with a rare courage, has remained at his post as director and guardian of the Boulak Museum.

The Egyptians were from time immemorial a warlike people. They carried their victorious arms into every country of the then known world; and they were themselves in turn conquered and ruled over by several of the great historic nations of the East. Being artistic and literary in their tastes, they carved and painted on the walls of their public buildings life-pictures of their famous battles and conquests; and they attached to them in most cases, long, minute, and graphic descriptions. The wars of one monarch alone, as written, record more than a thousand names of places. Their historians also wrote, upon prepared leaves of papyrus, accounts of the campaigns of noted princes and generals, of their journeys, their discoveries in science, their faith, their forms of worship, their political and social institutions—everything, in a word, calculated to illustrate their achievements and glory.

The monuments and papyri of Egypt may thus be regarded as constituting an encyclopædia of primeval geography, history, and antiquities. They record the names of countries, cities, peoples, kings, generals; the numbers and equipments of armies; voyages to remote regions; lists and descriptions of spoils and merchandise; whether slaves, cattle, gold, silver, gems, rare animals, perfumes, vases, fruits, or other things peculiar to the several countries from which they were taken. Then we have portraits of leading personages, with their dress, arms, chariots and attendants; we have plans of battles and fortifications; we have representations of execution, torture, and other punishments inflicted on prisoners, and of the treatment and employment of those reduced to slavery. We can at this day see in the monumental remains of Egypt the marked features

and simple costumes of the Amu or Badawy shepherds of Sinai and Arabia, who invaded the delta of the Nile in prehistoric times, subdued the Egyptians, and committed such acts of cruelty that when the Patriarch Jacob entered the country "every shepherd was an abomination to the Egyptians." We can see also in the painted sepulchral chambers the enslaved Hebrews making bricks and building cities under the lash of the taskmaster. We can see on the walls of Luxor the siege of Kadesh, the sacred city of the Hittites, Abraham's friends, and the King Rameses in his war chariot riding triumphantly through the midst of their panic-stricken hosts. We can see the well-known figures, dress and arms of the Assyrians, the Persians, the Phœnicians, and strangers from India, Europe and Central Africa, all bowing down to the proud Pharaohs, and presenting tribute, each in the products of his native land.

The Egyptians were likewise an eminently religious people. The words St. Paul addressed to the Athenians might with equal appropriateness have been applied to the Egyptians: "I perceive that in all things ye are too superstitious." Their noblest works of art and architecture were devoted to their gods. Magnificent temples were erected; colossal statues of deities were hewn out; sacred obelisks were reared up; vast tombs were excavated, in which the embalmed bodies of deified bulls, crocodiles, ibises, cats, serpents and sundry other creatures, products of a degraded fetichism, were enshrined in granite sarcophagi or richly painted coffins; and the walls of the tombs themselves were covered with paintings and inscriptions giving their history and object, the rites and ceremonies by which the deities were worshipped, and in some cases detailing the doctrines held regarding a future state.

The tombs of Egypt are among the grandest and most striking of its monuments. The pyramids were tombs, and they are still wonders of the world. The rock-hewn sepulchres, however, which surround the pyramids, and which dot the mountain gorges of Thebes and Bene-Hassan are now probably the most instructive. Their chambers are so many museums, containing not merely the embalmed remains, but, on the inscribed and sculptured walls, the whole history of the mighty dead. Nothing is overlooked or forgotten that would throw light on their lives and labors. In this way we have a most vivid picture of ancient Egypt: the victories of kings; processes in law courts; the building of cities; the hewing and transport of colossal statues and obelisks; the embalming of the dead; funeral rites and processions; marriage ceremonies; every department of household work and family life, such as cooking, washing, dressing, shaving the head and beard, eating; trades of all kinds—goldsmiths, painters, potters, glass-blowers, bakers, weavers; games and amusements—jugglers, music, dancing; tilling the soil; irrigating the fields; feeding and milking cows; watering flax, reaping, threshing, grinding—all these and many other things are delineated with singular, and not unfrequently amusing, minuteness of detail. In examining those unique tombs one can study the manners and customs, the private life and public acts, the religious rites and ceremonies, the features and dress of those who lived in cottage and palace in that country from three to four thousand years ago, with almost as much advantage as if he lived among them.

The perfect preservation of the paintings and papyri is astonishing. In this Western land of rain and frost half a century of neglect would destroy them; but in upper Egypt rain and frost are unknown. The dry and equable climate is the grand curator; and this has been materially assisted by the desert sand, which has partially covered some of the monuments, and for long ages hermetically sealed many of the finest tombs. The figures and brilliant coloring on the walls and the written characters upon the papyrus have thus been preserved as fresh as if only finished yesterday. Looking at them one can scarcely believe that their age has to be reckoned by thousands of years. The great temples and monuments, it is unfortunately true, have been

shattered by time and the ruthless hands of strangers. Some of them, too, have been transported to other lands, and now adorn Constantinople, Rome, Paris, London, and even New York; but they are not lost. They are instructive in their exile. They retain wherever placed the indelible impress of a primeval civilization, and they form imperishable memorials of the greatness and grandeur of ancient Egypt.

The most moderate estimate—and of those very remote ages only an estimate can be formed—assigns the reign of Menes, the founder of Memphis, and the earliest known Egyptian monarch, to the twenty-eighth century B.C. M. Mariette, a modern Egyptologist of profound learning, places Menes more than two thousand years earlier. At whatever time he lived, however, it seems that he planned and perfected that gigantic work of engineering, the construction of the huge dyke which diverted the Nile from its own channel, and reclaimed for cultivation the rich plain west of Cairo. Cheops, who built the great pyramid, flourished, according to Mariette, eight hundred years later; and it is evident that his architect was both a mathematician and an astronomer, for the base of the pyramid is an exact square, and its sides face the cardinal points; there are besides other details of form and construction, noticed by the Astronomer Royal for Scotland, which show astonishing technical and scientific knowledge. Cheops left records of his reign, not only on cities and monuments in Egypt, but on tablets at the turquoise mines of Mount Sinai. A few years later, what is supposed to be the oldest papyrus now extant was penned by Prince Patah-hotop, and some of its sentences show that the Egyptian literati were already as deeply versed in the principles of ethics as they were in science:—"If thou art become great after thou hast been humble, and if thou hast amassed riches after poverty, being because of that the first in thy town; if thou art known for thy wealth, and art become a great lord, let not thy heart become proud because of thy riches, for it is God who is the author of them for thee. Despise not another who is as thou wast; be toward him as toward thy equal." This reminds one of the choicest passages in the writings of Solomon; and it illustrates the force and meaning of that pointed statement of the sacred writer, "Moses was instructed in all the wisdom of the Egyptians." One can understand, too, how such instruction fitted him intellectually and morally for his great task as leader and law-giver of Israel.

A Ride in Galilee.

By Rev. Marcus D. Buell.

It was a horseback ride, and began with a rough scramble down the rocky mountain wall which served of old to isolate Israel from the idolatrous north. In a gloomy rain-storm, down, down from the spur at the foot of Mount Hermon we rode along one of the worst zigzag paths in Palestine, up which Saul of Tarsus possibly toiled Damascusward long ago, breathing out threatenings and slaughter. All day the purple crocuses along the path—growing among that very variety of thorns, perhaps, out of which a crown was once hastily plaited—had turned our thoughts toward Golgotha; and now, as night drew on, we wound down into the Alpine-like valley where Christ first told His disciples plainly the manner of His death. Before the sun sank out of sight the clouds divided, the rain ceased, and those very mountain slopes, which once shone with the light of the transfiguration, now gleaming with the hues of departing day, seemed to proclaim the old lesson of necessary union between Christ's suffering and His glory. The buried ruins at Cæsarea-Philippi, and the shapeless mound which marks the site of the city of Dan, bring Isaiah's words to mind, "The mirth of the land is gone;" but the fertility of the soil, the ready means of irrigation, and the rare natural beauty of this valley commend it still to the eye of the traveller. One sees at a glance how the Sidonian colony came to dwell carelessly and the spies from Dan sang the praises of their land so enthusiastically. Even the thriftless Bedouin's plough, made of a crooked limb, causes

large areas of corn to flourish, and his flocks of cattle find abundant sustenance throughout the year.

Having slept on the field of Joshua's victory over Jabin's allied armies, we rode on through the brilliant Indian summer air until, toward noon, we caught sight of the Sea of Galilee. There it lay without a ripple on its surface, the fairest and most romantic natural object mentioned in the New Testament. In the clear depths were reflected the shore near which Jesus fed the five thousand, the mountain to which he retired to pray and watch the storm-tossed boat of His disciples, the plain of Gennesareth, on which probably lay Capernaum with its cycle of divine works and words, and the steep eastern bank, down which He first came preaching repentance. The fair mirror of water no more gives to the enchanted eye the image of Christ's face, but there are not a few things along its margin that lend vividness to His words. One of our camp servants lay, while we camped on the site of Peter's city, sick of the very fever that has prevailed along these banks ever since Peter's wife's mother felt the healing touch of Messiah's hand. I saw at daybreak, hard by the supposed locality of the miraculous draught, six fishermen drawing their net; and at dinner tasted of fish perhaps of the same variety as that with which Jesus proved the reality of His resurrection. I enjoyed the luxury of a plunge into the pure waters which felt themselves too impure to embrace the feet of our Lord. I entered into a ship, launched out into the deep, and saw a storm gather. Two days upon this enchanted strand have added to the gospel of the Sea of Galilee much of the sharpness and perspective of personal experience.

We thread the steep path which leads away toward Nazareth. This chocolate-colored soil is the "good ground" of the parable. Along these fields Christ walked through the ripened grain one Sabbath day. Yonder to the right lies Safed, "a city set on an hill." Karn Hattin may not be the Mount of Beatitudes; but the glorious air, the stillness of late autumn, the purple haze bathing distant Hermon and nearer Tabor, bring to the soul those words of Christ which so often woke the air to music here—"blessed" and "peace."

We rest in the pomegranate grove at Cana. It is about the sixth hour of the day, and the women of the village come forth to the neighboring fountain to draw water, just as the woman of Samaria came to Jacob's well. It is by no means impossible that the large water-jars which they balance on their heads are of the same pattern as those which are mentioned in the account of the miracle of Jesus here. The peculiar usages which we observed at a wedding the next day in Nazareth—such as the pouring of perfume upon bridegroom and bride, the procession of maidens singing and beating a kind of tambourine, and the hilarious dance of the young men—doubtless had much in common with the wedding which our Saviour honored with His presence.

At Nazareth I gave no time to the doubtful workshop of Joseph and kitchen of St. Mary, but devoted the best hours of the Sabbath to the summit "of the hill on which the city is built." There is no more interesting spot for a Christian in the Holy Land. Frequently must the young prophet have regarded a landscape which holds the clew to so many an incident in the history of the chosen people. What petitions, what resolves in the heart of Jesus, were made on this eminence, we may not divine; but we do know that he loved the hill-tops as places of meditation and prayer. Next the southern sky lay Ebal and Gerizim, associated with the Sinaitic law. Nearer widened the plain which was often reddened with the blood of those who had transgressed that law. Gilboa told of a king of Israel who sought his own rather than the divine glory. Jezreel spoke of that gallant Gideon with whose posterity the hopes of Israel so soon sank in blood and shame. That beautiful Carmel had impressed him, we know from his allusions to Elijah and Elisha in his sermon in the synagogue of his own place. The western sea, breaking into foam on the sands of heathen Accho, may have sometimes turned his prophetic eye toward the future triumph and extent of his kingdom among the Gentiles, and brought to his lips the words given to Peter: "The gates of hell shall not prevail against it."

We cross the plain of Esdraelon, and beginning to ascend the terraced slopes of Samaria, we look back again towards the northern hills. Rural Galilee sleeping in the autumnal sun! We do not wonder that the Son of Man loved His own country; that He first bent His steps thither to proclaim His gospel; that He chose His disciples from its people, and bid the angels of the resurrection say to them, "Behold, I go before you into Galilee."

BEAUTIFUL THOUGHTS

Prayer should be the key of the day, and the lock of the night.—*Bishop Berkeley.*

To persevere in one's duty, and be silent, is the best answer to calumny.—*Barron.*

What is wanted is not so much "preaching for the times" as preaching for eternity.—*Deems.*

If God made the world you need not fear that He can't take care of so small a part of it as yourself.—*Rev. Edward Taylor.*

Whosoever does anything to depreciate Christianity is guilty of high treason against the civilization of mankind.—*Macauley.*

God compels us to learn many bitter lessons, that by knowing and suffering, we may also know the eternal consolations.—*Burleigh.*

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—*Pope.*

God hath made many sharp-cutting instruments and rough files for the polishing of His jewels; and those He especially loves, and intends to make the most resplendent, He hath oftenest His tools upon.—*Leighton.*

I have a pledge from Christ—have His note of hand—which is my support, my refuge and haven; and though the world should rage, to this security I cling. "Lo, I am with you alway, even unto the end of the world." If Christ be with me, what shall I fear? If He is mine, all the powers of earth to me are nothing more than a spider's web.—*Chrysostom.*

There is no life which in the past has testified to the power and beauty of the Gospel but what lives to-day and shall continue in our future, unfolding life. There has not been no shrinking from duty or sluggishness but what has left its impress on us; and on the other hand, no gift, no act of self-denial, which does not still work in us as a beneficial power.—*R. S. Storrs.*

The Bible embodies all that a Christian can need; it is his only chart through this tempestuous life; in trouble, it is his consolation; in prosperity, his monitor; in difficulty, his guide; amid the darkness of death, and while descending into the shadowy valley, it is the day-star that illumines his path, makes his eye bright with hope, and cheers his soul with the prospect of immortal glory.—*Rev. Dr. Waterbury.*

STARVED CHRISTIAN.—There is a sufficient reason why so many members of our churches are so pitiably weak, either to work or to resist temptation. Starvation has reduced them to living skeletons. A Christian soul cannot keep fat and strong on daily newspapers, or on the best of secular literature. How can a soul be either fed or warmed that seldom touches the Bread of Life? All the most growing Christians are large feeders on the Word of God.—*T. L. Cuyler.*

We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "You are but coming to me!"—*Norman M'Leod.*

It was out of the cloud that the deluge came, yet it was upon it that the bow is set! The cloud is a thing of darkness, yet God chooses it for the place where He bends the arch of light! Such is the way of our God. He knows that we need the cloud, and that a bright sky, without speck or shadow, would not suit us in our passage to the kingdom. Therefore He draws the cloud above us, not once in a lifetime, but many times. But lest the gloom should appall us, He braids the cloud with sunshine; nay, makes it the object which gleams to our eye with the very fairest hues of heaven.—*H. Bonar.*

A man's life does not consists in *what he has*, but *in what he is*, his capability of enjoyment, and in what *he does* to increase the enjoyment of others. The superabundance is absolutely useless. He cannot manage it. A man may have a hundred millions in the bank. He can only use now what will pay for his dinner. All over is now useless to him. And so it will be at any moment of his life, A man that is great and good is happy. A man that is neither is wretched.—*From the Deems Birthday Book.*

ILLUSTRATIVE SELECTIONS

20. Trusting God.—Isa. lx., 10.

I shall never forget a simple illustration which a little child once gave me of trusting faith. A train dashed into a tunnel with a warning whistle. The whistle and darkness startled a child in his mother's arms and caused him to scream with fear; but directly the mother's voice was heard, and he felt the soothing hand upon his face, all fear vanished. Yet the child knew not why the train went through the darkness, but immediately the parent's voice reached him, he trusted. When we go through any dark or laborious way, let us also trust our Father in heaven, and nothing will harm us. "The darkness and the light, O, Lord! are both alike to Thee."

22. Instant Obedience.—Heb. iv., 7.

Archias, the magistrate of Thebes, was sitting with many mighty men drinking wine. A messenger came in bringing him a letter, informing him of a conspiracy against his life and warning him to flee. Archias took the letter, but, instead of opening it, put it into his pocket, and said to the messenger who brought it: "Business to-morrow." The next day he died. Before he opened the letter the government was captured. When he read the letter it was too late. I put into the hand of every man and woman here a message of life. It says: "To-day, if ye will, hear His voice; harden not your hearts." Do not put away the message and say: "This business to-morrow." This night thy soul may be required of thee.

23. A Savour of Life or Death.—II. Cor. ii., 16.

One day I observed a vessel taking a course directly opposite to our own. The two passed each other in parallel lines. The same wind was carrying the two ships in opposite directions. This may always take place when the wind happens to blow at right angles with the ship's course, for then the sails may be set either way, and the vessel will proceed with equal speed one way or the other. In nautical phrase this is "sailing eight points to the wind," and this is called "the Soldier's Wind." Does not this illustrate a fact in human experience? Is it not often the case that the same influences produce opposite results? May not religious privileges be a blessing or a curse according to the use made of them? and the Gospel itself be "the savour of life unto life," or "the savour of death unto death?"

24. God's Telephone.—Rom. viii., 15.

God's telephone in man is the human heart. Through it He speaks to our inner consciousness; and when our conscience, our affections, and our desires "vibrate in unison" with the breath of His lips we can hear His voice within us.

God could not speak to the *outward* ear of all His children without filling the air with discordant sounds and confusion of words. But upon the line of our faith He can send the Holy Spirit to be a voice within us; as it is written, "God hath sent forth the spirit of the Soul into your hearts, crying, Abba, Father."

He with our spirit witness bears
That we are sons of God,
Redeemed from sin and death and hell,
Through Christ's atoning blood.

Rev. A. W. Green.

25. Old Things and New.—II. Cor. v., 17.

Look at the history of the dragon-fly as an illustration of the point before us. It is born at the bottom of the water. For a considerable time it lives there a narrow, low, greedy life; for this particular grub is said to be exceedingly voracious. It gropes about the submerged parts of aquatic plants, and lives on aquatic insects. It breathes the air only as other inhabitants of the water do, content to get out of the water such small quantities as manage to filter into it from above. So it lives in utter ignorance of any higher or better life, of any larger or more generous supply of the vital element by which it lives, until one day there comes a wondrous change. This cannot be better described than in the words of the laureate:

"To-day I saw the dragon-fly
Come from the wells where he did lie.

"An inner impulse rent the veil
Of his old husk; from head to tail
Came out clear plates of sapphire mail.

"He dried his wings; like gauze they grew:
Through crofts and pastures wet with dew
A living flash of light he flew."

The same animal as before: but, oh, how different the life! "Old things have passed away, behold all things are become new."

MONTHLY SURVEY

Lord Penzance, Dean of the Court of Arches, has sentenced the Rev. Mr. Maconnachie, the well-known ritualist, to a deprivation of ecclesiastical preferment.

The American Board has opened a new mission in Hong Kong, China, designed to reach especially the Chinese who return from this country and their friends in that vicinity.

The Texas Supreme Court holds that the transmission on Sunday of a telegram announcing the death of the sender's wife and child, and soliciting "help," was a work of necessity and charity.

The Waldensian congregation in Rome, after being driven from one hired room to another, has at length erected a church of its own. Granite from the Alpine valley was brought to Rome for the foundation of the building.

Earl Granville has instructed the British Minister to Morocco to make an earnest appeal to the Sultan to consider whether it is not time to place his Empire on a level with other civilized Powers by abolishing slavery.

Arrangements have been completed to purchase the Home in Yokohama, Japan, now occupied by Miss Brittan's school, of the Methodist Protestant Church. Japan is the only foreign mission of that Church, and this will be the first purchase of property.

Nearly 1,000 persons left Ottawa, Canada, July 30th, on the annual pilgrimage to the shrine of St. Anne de Beaupre. Among the pilgrims were "scores of invalids on crutches and blind men and women," who hoped to be cured through the intercession of St. Anne.

Dr. W. C. Palmer, long known in Methodist communities as a zealous advocate and professor of entire sanctification, died at Ocean Grove, July 20th, aged 80 years. Fifty years ago he organized a weekly Holiness meeting in New York city which has been ever since continued uninterruptedly.

There are signs in Chili that the power of Roman Catholicism is losing its hold on the people. The conflicts which constantly arise between the ecclesiastical and the civil authorities having impelled the President to recommend a separation of Church and State, the secularization of the cemeteries and the passage of a civil marriage and register bill.

The trial which has been going on for several weeks of the ten Jews at Nyireghaza, Hungary, who were charged with murdering Esther Solymosi, a Christian girl, in the synagogue at Tisza Ezlar, in order to procure her blood to mix in the Passover bread, has concluded. A verdict of not guilty was returned. The State was ordered to pay the costs of the trial.

The Hebrews held their tenth annual Convention at Cincinnati recently. About 250 delegates were present, representing about 100 congregations, with over 8,000 members. The first graduating exercises of the Hebrew Union College were held, the graduating class numbering four, and they are the first rabbis educated in this country. Three take charge of congregations at once, and one remains in the College as a teacher.

Scripture Readers' Society report for Ireland shows that crime is on the decrease in the regions occupied by the Society, that many new districts have been opened up, and that the agents of the Society are received with great kindness in many of the districts. The Society's readers are periodically supplied with packages of Bibles, Testaments and "Scripture portions," and these find a ready acceptance amongst the people.

The Pilgrim Congregational Church of St. Louis has lately been defendant in an action brought to restrain it from ringing its church chimes, on the ground that the plaintiff, one Leete, was disturbed and annoyed thereby. The Missouri Court of Appeals refused to enjoin the ringing for worship on Sunday, or the quarter ringing, or the striking of the hours on any day in the daylight hours.

The Eastern District of the Evangelical Lutheran Synod of Missouri and Ohio to the question "*Whether a Christian may be a saloon-keeper?*" gives the following answer: "The Synod's answer to this question is, that the saloon business can be carried on in such a manner as not to make it objectionable to Christian judgment; but since in most saloons God's gifts are being misused, and because saloons are generally the resorts of drunkards, gamblers and similar wicked people, therefore the Synod's counsel is that Christians should rather *not engage* in saloon keeping."

BOOK DEPARTMENT, Etc.

MODERN MISSIONS: THEIR TRIALS AND TRIUMPHS. By Robert Young, Assistant Secretary of the Foreign Missions Committee of the Free Church of Scotland. With an introduction by Rev. James H. Wilson, D.D., Edinburgh. First American edition revised and enlarged. Cassell & Company (Limited), New York, London and Paris.

The author has done an excellent work for the Christian public in gathering from a great variety of sources the information contained in this volume. It is a compend of Missions of exceeding value to all who take an interest in the evangelization of the world, showing how the work has progressed from small beginnings and in the face of innumerable obstacles, until its greatness has become almost incomprehensible. This book should be in every family, in every Sabbath school and Church library, and should be read until all have familiarized themselves with the lives and labors of the devoted men and women who have given *themselves* as their contribution to a cause which is as much *ours* as *theirs*.

The publishers have done their part of the work with excellent taste, and if they proceed in their business under their new departure, "Cassell & Company (Limited)," as they have commenced every lover of pure literature will wish them "God speed," and hail them as benefactors to the world.

MOSAICS OF BIBLE HISTORY. The Bible Record. With illustrative poetic and prose selections from standard literature. By Marcius Willson and Robert Pierpont Willson. In two vols. New York: Harper & Brothers.

These volumes contain choice selections from the writings of standard authors both in prose and poetry, arranged under portions of Scripture, which they illumine, tend to illustrate, and confirm. The whole sacred writings, both of the Old and New Testaments, are thus treated, forming a beautiful literary Mosaic, attractive in appearance, instructive in matter, and well adapted to interest Bible students, the family and youth in the study of God's word.

The writings of the most eminent Bible critics have been laid under contributions to furnish material for these variegated compositions, and suitable portions of the world's best literature are gathered in clusters around the scenes and incidents of Sacred History. The plan, purpose, history and leading characteristics of the several books are also clearly set forth, while a valuable index completes the work. These beautiful volumes should find a place on the shelf of every library and on the table of every family room.

THE CONTINENT for August maintains its excellence in all its departments. Chautauqua is fully illustrated both by pen and pencil, and gives the reader an exceedingly clear idea of that new School of the Prophets. Poetry and prose are both employed for the medium of story telling, while much chatty information is given respecting books, literature, current scientific and historical facts. Momus is also allowed a space, and he fills it well.

THE ILLUSTRATED CHRISTIAN WEEKLY is precisely what its name indicates. Its illustrations are always in exquisite taste. Its articles are varied, instructive and elevating. The family on whose table this beautiful weekly is found, has a pleasant, cheerful, Christian instructor.

PHILOSOPHICAL BASIS OF THEISM.

Professor S. Harris, of Yale Theological Seminary, is doing a good work for preachers and for all earnest Biblical students. He has prepared a work with the above title which will soon be published by Charles Scribner's Sons, giving in a clear, compendious style the arguments for Theism and Christianity as they present themselves to philosophical minds.

Dr. Harris has the experience of many years in theological instruction, and gives in this volume the results of his studies. His book covers the whole fundamental ground of the topics he discusses, and will prove a very important addition to the library of erudite thinkers.

BRAIN AND MIND. By Henry S. Drayton, A.M., and James McNeill.

A NEW THEORY OF THE ORIGIN OF SPECIES. By Benjamin G. Ferris.

FOR GIRLS: A SPECIAL PHYSIOLOGY. By Mrs. C. R. Shepherd.

THE NATURAL CURE OF CONSUMPTION, ETC. By C. E. Page, M.D.

TOBACCO: ITS EFFECTS ON THE HUMAN SYSTEM. By Dr. William A. Alcott.

These five volumes which we have grouped together are from the publishing house of Fowler & Wells, New York. Each book is a speciality in its line, contains much information, and many valuable hints towards the cultivation of a healthful system and the avoidance of destructive and debasing habits.